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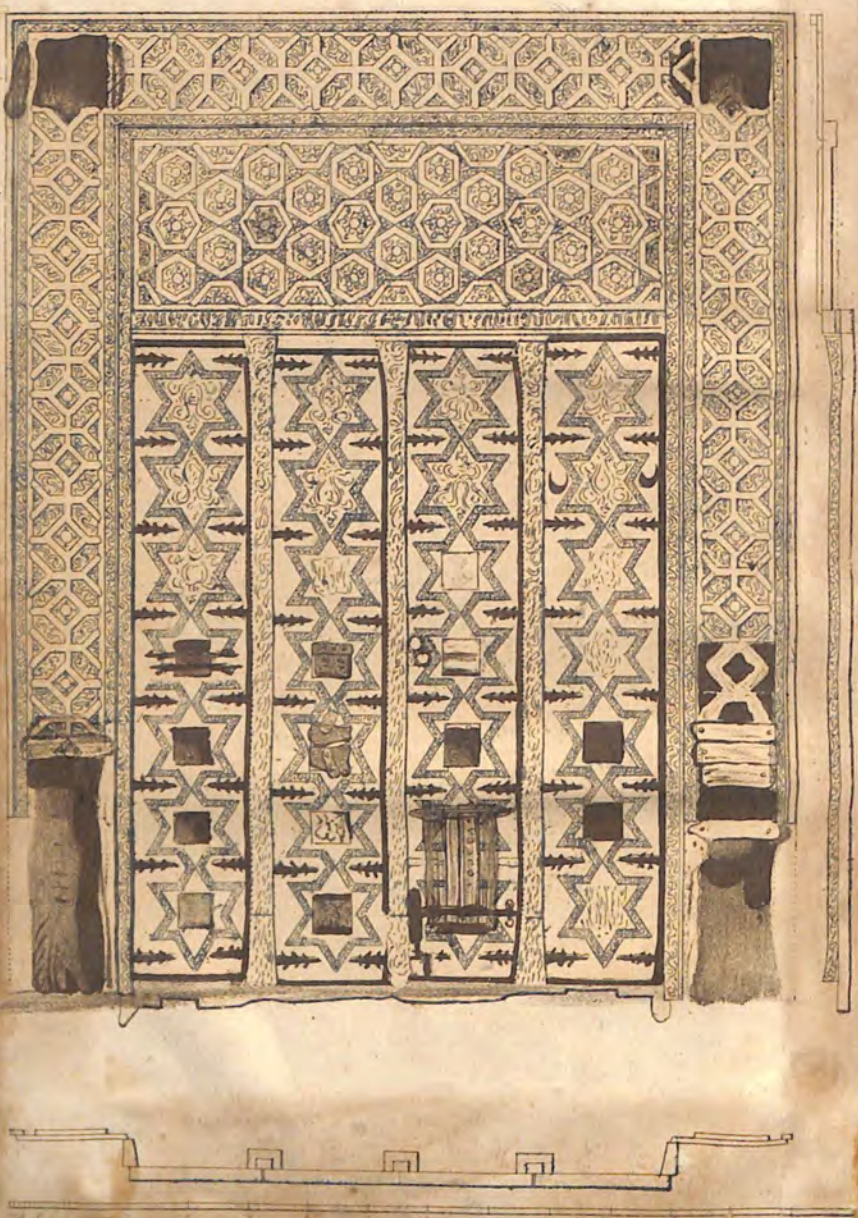

THE GATES OF SÓMNAUTH.

J. Salmon del. & Walker lithographers

TRAVELS IN INDIA,

INCLUDING

SINDE AND THE PUNJAB.

BY

CAPTAIN LEOPOLD VON ORLICH.

£5844 ai 3.e-12

TRANSLATED FROM THE GERMAN,

BY

H. EVANS LLOYD, ESQ.

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TRAVELS IN INDIA.

LETTER VIII.

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Entrance into Delhi.— Description of Delhi.— The Jamma mosque.— Arrival of several rajahs.— Their audience of the Governor General.— The Rajah of Bickaneer and the Rajah of Bhurtpoor.— Audience of the Rajahs of Bhurtpoor and of Alwar.— The feast of Moharram.— The Feroze-Cotelah.— The observatory.— The palace of Delhi or Jehun-Abad and the present king.— The peacock throne.— The Cootteb-Minar.— The tomb of Safdir.— Junge.— The Emperor Hoomaioons.— Council at the Rajah of Bickaneer.— Preparations for our departure.

Delhi, 14th February, 1843.

On a lovely morning, the 5th of February, we rode to Delhi, the ancient Indraprast'ha, the capital of the Great Moguls: we were all mounted on elephants, because, according to etiquette, the Governor General could only approach on this noble animal. Luxuriant fields of wheat, already in ear, lay extended before us, interspersed with the most fantastic ruins, the arches, domes, and

columns of which rose above the thick foliage of the trees, or were covered with their branches as with a magic veil. Behind these ruins we saw the sun rise in all its glory and beauty: a sunrise more magnificent and striking I have never seen.

Near a ruined caravansary, about a mile before our camp, the chief men of Delhi, mounted on about fifty elephants, were ranged in a line close by the road side, waiting for the approach of the Governor General. It was really very imposing to see so many richly-adorned elephants, with silver houdahs, in which sat the first men of the ancient Mogul empire, richly dressed, decked with jewels, and wearing a Kashmir shawl, thrown like a toga over the right shoulder, bowing with great reverence to Lord Ellenborough, and, touching their forehead with their right hand, thus saluting us with their salam.

Accompanied by them we made our entry into the camp: on our road thither the principal persons were introduced to his Lordship. A petty Rajah, surrounded by a disorderly troop, armed with lances, guns, bows, and arrows, availed himself of this opportunity to present, on a white handkerchief in his open hand, some pieces of gold coin, in token of submission.

Our camp was pitched to the north of the city, near the cantonments. Immediately after breakfast my friend Captain West and I rode on horseback to the city—for we could not restrain our eagerness to see the celebrated Delhi, and to enjoy the first impression. A road, constructed of canear, led through the cantonments, past some handsome

bungalows, to an eminence about a mile distant. Here, on the right of the road, is a bare, rocky height, the last offset of the range, descending from the ghauts, which traverses India from east to west in its whole breadth, and here gradually declines with an inclination of four hundred feet towards the Jumna. On the highest summit the flag of England is displayed on a watch-tower, from which there is one of the finest prospects that can be conceived. The road now gradually descends for about two miles to the Kashmir gate; it is skirted by beautiful villas, among which that of Mr. Macduff, lying in a fine large park, is conspicuous by its handsome colonnade.

Delhi (in 28° 40′ N. lat. and 77° 16′ E. lon.) was before the time of Sultan Mahomed Tagluk (1325—1351) called the envy of the world: it is described by the learned traveller Ibn Batuta, ere the tyrant in his anger ravaged it, as a grand and splendid city, combining both strength and beauty. He says that its walls were unequalled in the whole world — that it was the largest city of Hindostan and of Islamism in the East. It, in fact, consisted of four cities, which, joining each other, formed but one, and were surrounded by walls twenty-two feet thick. There were corn-magazines in the city, in which the grain could be preserved for a long time: rice and kodru, a kind of millet, had been known to be preserved in them, uninjured, for ninety years. The mosque was far superior in size and beauty to any other: it had previously been a temple of Boodha, which

was by the Mahometans called Butkana: it had such a lofty tower, that, looking down from its summit, the people below seemed like little children. Immense stone pillars, composed of seven different pieces, stood in the court of the temple; and, without the city was a basin for rain-water, a league and a half in length, and a league in breadth, from which the inhabitants obtained water for drinking: in the vicinity of the city lay the gardens of the great men.

The present city of Delhi, built on the ruins of this decayed splendour, surrounded on the south by ruins, which cover a space of twenty square miles, is now only seven square miles in extent. It is seven miles in circumference, is surrounded by walls of red sandstone, thirty feet high, and from three to five feet thick, with a moat twenty feet broad, and has seven colossal arched gates, which are defended by round bulwarks. It is said that under the Emperor Aurengzebe there were two million inhabitants in this city; a hundred years ago half a million; but, at the present day there are not more than 250,000, of whom the Mahometans are to the Hindoos in the proportion of two to seven.

It was from the before-mentioned eminence that we had the first view of the city, above which the cupolas and elegant white marble minarets of the Jamma mosque rose into the air. As soon as we had passed the Kashmir gate the first object that struck our sight was a Protestant church; we then rode through many narrow animated streets, by

the side of high garden-walls, to the silver market. It begins at the palace of the Great Mogul, is forty paces broad, and divides the city from east to west into two parts; a walled canal flows through the middle of it, and in hot weather cools and refreshes the air. Here are the richest bazars, which are the scene of the most active trade, and are constantly filled with a busy crowd. For this day we contented ourselves with a cursory glance of this little world, our visit being intended solely for the Jamma mosque, which the Mahometans consider the wonder of the world. They come from great distances to visit this temple: the Mahometan in Egypt and in Afghanistan inquires after this mosque, and congratulates him who has been so happy as to behold it.

Riding from the silver market, through a narrow street, we suddenly found the Jamma mosque before us. We were greatly struck by this magnificent work, in which the Byzantine-Arabic style is carried to the highest perfection. Shah Jehan employed on the building, several thousand men for six successive years (1631—1637). It stands upon an equilateral foundation, which is 450 feet in breadth, and 30 feet in height, and is composed of blocks of red sandstone. The mosque is situated on the west side; the three other sides are enclosed by high walls, ornamented with small turrets: from the north, east, and west, broad flights of steps lead through large gates into the court-yard, which is paved with sandstone. When you enter through the eastern gate the magnificent

building faces you, in all its grandeur and beauty. It is built of white marble and red sandstone, which is inlaid, like mosaic, in lines and arabesques, or alternately with the marble in large, elegantly-carved blocks.

A massive portico, flanked by two minarets, ornamented with Arabic inscriptions from the Koran, leads to the marble halls, supported by angular columns, and, of course, under the principal cupola. At the two extreme corners rise minarets 150 feet high, between which and the principal gate two lofty domes project over the halls; ever-burning lamps adorn these halls, and in the middle of the court is a small marble basin for the ablutions of the worshippers. We were soon joined by a priest, who conducted us, by a winding staircase, to the summit of one of the minarets.

From this elevated position we had a view of the city and the boundless tract of the ruins of this Indian Rome, once graced by the mosques, palaces, pavilions, baths, gardens, and mausoleums of the emperors, their consorts, and the great men of the empire. The spirit of destruction and cruelty of Nadir Shah is impressed on this scene of desolation. This tyrant, in 1737, beheld with fiendish pleasure, from the mosque Roushen ud Doulah, the dreadful massacre perpetrated by his hordes, who, in a few hours, murdered 30,000 people, and carried off booty to the amount of 28,000,000*l.* sterling.

I retained, for a long time, the impression of

this sight, and, lost in thoughts and contemplations on that time and the present, I did not arrive at our camp till late in the afternoon. Here, on the following day, I witnessed a scene which is certainly very uncommon in India, namely, a religious discussion. A Brahmin, who had embraced the Christian religion, met with a Mahometan priest in the tent of one of our party. Both equally enthusiastic, and, penetrated with the truth of their belief, were solicitous to prove that theirs was the only true faith. Their conversation grew more and more animated; the Christian seemed superior to his opponent both in spirit and conversational powers, and was frequently so impressed with the truth of his words that he cast round a triumphant look, believing himself to be the victor: but the Mussulman would not admit the validity of his adversary's proofs; and their discussion might have degenerated into acrimony, had not the by-standers interfered. I much regretted my inability closely to follow this learned religious controversy.

My excursions were interrupted by the arrival of several Indian princes, who came from a great distance, with their court and their troops, to pay their respects to the Governor General. Their arrival was announced by salutes, such as are due to reigning princes, from the bulwarks of Delhi. We have already the Rajah of Bhurtpoor, with 5000 men; the Rao Rajah of Alwar, with 4000 men; the Rajah of Bickaneer, with 10,000 men; the Rajah of Dhoolpoor, with 5000 men; the Rajah of Shapoorah, with 600 men. The Rajah of Jeypoor

would have greeted the Governor General in person, but, he imagines that he should lower himself, if he were to come to Delhi, because he considers the King of Delhi as of inferior descent, and thinks that the latter might, perhaps, fancy that the visit was intended for him.

The camps of these rajahs are all pitched on the field of ruins, and present the most singular and motley scene of Indian manners and customs. Journeys of this kind, which the princes undertake with great numbers of servants and cattle, sometimes exhaust their pecuniary resources, and they are obliged to remain stationary for several months after, or else to borrow money at high interest, whereby their subjects are afterwards the more oppressed.

The Rajah of Bickaneer appeared on the 8th of February: he was the first who came to our camp to attend the Durbar. His family, a younger branch of the house of Joudpoor, is one of the most ancient in India, and, as the Rajah informed us, was driven with its tribe, consisting of above 90,000 persons, by the Moguls from the fertile plains of the Jumna into the wilderness. His country is, indeed, 18,059 square miles in extent, but it contains only half a million of inhabitants. The revenues amount to more than thirty lacs, of which, however, only five lacs come to the Rajah's share, while the chiefs and Jaghidars receive the rest. His force consists of about 2000 cavalry, 8000 infantry, and 35 pieces of cannon.

The situation of his country, which lies on the

border, and in the interior of the great Indian desert, the nature of the soil, where water fit to drink cannot be obtained at less than 200 or 300 feet below the surface, have protected it from the incursions of the Mahrattas; but, on the other hand, the Rajah has often been brought into difficulties by his rebellious subjects, particularly by the predatory Takoors. Rajah Kour Rattan Singh had been three months upon the journey, attended by 10,000 men, of whom 2000 were armed.

The entry of his Highness had a rather antique appearance, but it was very mean. His suwars, mounted on camels, rode on before; he was carried in a richly-gilt takt-i-rawan, attended by his son and successor, his brother and nephew, twenty-two barons, twenty-two ministers and chief officers, and several hundred men armed with lances, shields, and swords. The Rajah and his attendants were all dressed in full white robes, and wore red conical turbans; they carried a shield on their backs, and sabres in their hands. Their appearance very much resembled the pictorial representations of the ancient Egyptians.

The Rajah, who, conformably with the ancient Indian etiquette, had been well instructed in the paces of the elephant, entered the tent with this heavy step, and was received by Lord Ellenborough, who shook him cordially by the hand. His Highness was free, communicative, and animated in conversation. His minister took the liberty, in describing the dominions of his sovereign, to make some witty remarks on its natural

poverty and desolation, at which the Rajah smiled. "We have," said he, "neither lions nor tigers, because water is scarce, only hares and feathered game, and after a continuance of rain, wild boars; but rain is as scarce with us as gold!" His Highness left us in the course of half an hour, loaded with rich presents.

Soon afterwards the Rajah of Bhurtpoor appeared, on a handsome, splendidly adorned and painted elephant, on whose head was a golden peacock. He was preceded by his suwars on camels; then came his horses, coaches, and his palanquins; his relations, sirdars, and principal officers were mounted on elephants; his troops were partly on horseback and partly on foot. His Highness has been educated under the care of the English; he is only twenty-five years of age, tall and robust, but, he is disfigured by the small pox, and has no advantages of person; he has, however, the virtues which distinguish a good Indian prince, among which that of gratitude to his benefactors, the English government, is not wanting. This young Rajah was dressed in a long blue silk robe, trimmed with gold lace, and richly adorned with jewels; his two cousins wore green silk, and his nineteen barons and ministers were arrayed in divers-coloured garments. As the Rajah is naturally very reserved and silent, his visit was but short; the presents were brought, ottar of roses was distributed, and he took his departure.

Hindoo Row, who lives here in a very charmingly-situated villa, had also requested the favour

of paying his respects to Lord Ellenborough. He was received in a particularly friendly manner, and presented with a sabre, a watch, a gold chain, and a handsome gun. After him came the Thakoor of Khurwa, who possesses a small jaghire in the province of Ajmeer, under the protection of the British, and addressed the Governor-General in the English language. Both of them left our camp highly gratified with their reception.

Colonel Sutherland, who, as resident at Ajmeer, is ambassador to most of the Rajahs now here, proposed to me that I should pay my respects to some of these princes, which of course I gratefully acceded to. It was agreed that we should first visit the Rajah of Bhurtpoor, who received me in the small circle of his court, his Highness being descended from the Juts, the cast of the peasants, has not those refined manners which generally distinguish the Indian princes, but he was exceedingly open-hearted and friendly. The Rajah and his soldiers occupy a large encampment, and his own tents, which are enclosed in canvass fences, are unusually spacious. He is exceedingly interested in making preparations for an entertainment for the Governor-General, when four hundred persons are to dine in the European fashion. Though the Rajah will not himself partake of the good cheer provided for his guests, it is a remarkable phenomenon that a Hindoo prince should interest himself in such matters.

After many inquiries respecting my king, my country, and myself, the Rajah invited me to visit

Bhurtpoor and Deeg. "I will furnish you with horses and an escort," said he, "and do my utmost to provide for your entertainment; and I only regret that I cannot personally receive you in my residence." As these places are not far out of my way, and Colonel Sutherland advised me not to reject such a courteous offer, I shall hope to visit them after seeing Agra.

Unwilling to intrude any longer on his Highness' time, we took our leave and hastened to the Rajah of Alwar, who had already sent one of his relations with an escort to meet us. The Rajah received me with all honours, a salute was fired on our arrival, a guard of honour drawn up, and his little court was assembled in all its splendour. His Highness is a tall, handsome man, his fine open eye expressive of goodness and sincerity; but his beautiful teeth were unfortunately tinged red from chewing the areka. "I consider it a great honour," said he, "that you, who belong to so great a king, come from such a distance to visit me." There was something noble and princely in his address and conversation; and he was so animated and untiring in his questions that we staid nearly an hour with him.

His Highness said he was very fond of the chase, of the army, and of fine gardens, and wished I would come and amuse myself in his country, where I should have the best opportunity possible for shooting tigers, wild boars, and antelopes. The Rajah has dogs which will attack and kill a tiger, and had brought a tiger and dog with him in

order to exhibit such a combat; but as this might be attended with some danger, and Lord Ellenborough is no friend to such sports, it is probable that the matter will be dropped.

For our diversion, and to make our reception complete, a very pretty and richly-dressed Bayadere entered. Her petticoat was very full and wide, and she wore ample silk pantaloons; she was covered with jewels, and her ankles were adorned with silver rings and bells; her movements were not without grace, but too uniform to attract attention for any length of time. Lastly, I was sprinkled with ottar of roses, received the betel-nut wrapped in leaves of the betel-vine, and we most cordially took leave, amid a salute of artillery, accompanied by the escort to the extremity of the camp.

As the Rajah of Alwar was invited by the Governor General to the Durbar on the following day, I resolved to join the gentlemen who rode on elephants to receive him. We met first several hundred men on camels, who every now and then fired their long guns, in token of rejoicing; then came the general of the troops, on an elephant, and after him a battalion of regular infantry. The Rajah followed on an elephant adorned with gold and silver, two fowling-pieces were placed before him in the houdah, and several hundred irregular cavalry, in every variety of dress and arms, closed the procession.

The Rajah, as soon as he saw me, waved his right hand, and very kindly saluted me with his salam,

assuring me he was not a little pleased to find me among those who came to greet him. Though the Rajah has only a revenue of ten lacs, there was nearly as much splendour in his procession as in that of the Rajah of Bhurtpoor, and his suite was not inferior, for he was accompanied by thirty of his captains, officers, and ministers. The conversation between him and the Governor-General lasted full half an hour. He spoke of his journey, and of his country, and, on receiving his presents, repeatedly expressed his joy at being so liberally supplied with arms.

After him came the Rajah of Shapoorah, a branch of the house of Odeypoor, whose possessions are partly in this state and partly in the British territory; his equipage was very simple, for his revenue is only one lac; he was in a takt-i-rawan, and his attendants on foot and on horseback.

So much for the present, respecting the princes who are here. You must now accompany me on my excursions. The Mahometans are at this time celebrating the feast of Moharram, in honour of the death of Hussein and Hassan. During this festival the people indulge in amusements of every kind. In front of some shops and mosques little towers, most elegantly made of coloured paper called tabut (*i. e.* coffin), are illuminated with small lamps, which on the last day of this festival are carried in solemn procession to a piece of holy water, into which they are thrown, and, as it were, buried.

The evening is the best time for getting an

insight into the ways and manners of the people; I therefore gladly accepted the offer of Captain Bowen to ride with him on his elephant through the streets of Delhi, his surwar, mounted on a camel, trotting on before to make way for us. We proceeded to the silver market, the broad street which intersects Delhi from east to west. When we turned into it, at the extreme west end, the most interesting scene of Indian common life met our eyes. The houses in this street are of two and three stories, built of sandstone and brick. On the ground-floor are the open bazars, from which innumerable lamps diffused a light, equal to that of the finest illumination; the upper stories are the residence of the merchants, where, at the open windows, or in the balconies or verandas, the women and girls, gaily dressed, were gazing upon the multitude below.

The people passed in crowds from shop to shop; elephants and camels endeavoured carefully to make their way through this living mass; — here were the merchants praising their goods, there were handsome female figures, in their airy white garments, giving vent to their joy in laughing and jesting: bands of music were playing, while female dancers and buffoons collected a little circle around them, who expressed their admiration more by gestures than by words. A cunning fruitseller offered his hookah to every passer-by, to entice customers. Jewellers now and then opened their caskets and displayed their beautiful ornaments of gold, silver, precious stones, and pearls; for the

work of the goldsmiths of Delhi, especially in filigree, are more ingenious, tasteful, and inexpensive than any where in India, and far excel those of Genoa. Paintings on ivory, portraits, as well as buildings and processions, are executed here in the greatest perfection, and would do honour even to our best artists. Not merely is the likeness admirable, but the delicacy and fidelity of the execution are very great. We rode about for a couple of hours through this busy world, and it was late in the evening before we reached the camp.

One morning I breakfasted with Captain Dyke, who has the care of the arsenal, and where I was introduced to the editor of the Delhi Gazette. His fine house possesses, like many of those inhabited by the Europeans, subterranean apartments, in which, during the prevalence of the hot winds, he is protected against the dry, sultry heat, and enjoys a temperature lower by 10°. Not far distant is the garden Shalihmar, formed by the Emperor Shah Jehan, where the mansion of the British resident is situated: at present it is uninhabited, and the extensive garden, full of the finest trees, is rather neglected.

We afterwards visited the printing office, in which there is also a lithographic press. The greater part of the men employed in this office are natives. But what especially interested me was the arsenal, which is situated on the water side: it contains 110 guns of various calibre, arms for every kind of troops, arranged with great care and taste, and two powder-magazines, in one of which there are

200 barrels of powder. Though all the magazines are perfectly adapted to their purpose, many objections might be made to such an accumulation of warlike stores in the city, at a distance of three miles from the troops.

Late in the afternoon of the same day I rode through the city, to the ruins of the palace of the Sultan Feroze, situated a few hundred steps without the south gate. On the plateau of this palace is the celebrated Feroze-Cotelah, or column. It is one of those columns which the pious Fabian speaks of, in his travels 1400 years ago, and of which there is still one in the fort at Allahabad, and three others in North Behar, one in Terai, near to the frontiers of Nepaul, the second not far from Bettiah, and the third on the river Gaudaki. They have all the same inscriptions, in the ancient Pali, or Deva-Magalhi language, and the Feroze-Cotelah has, also, inscriptions in Persian and Sanscrit. The learned James Princep succeeded in deciphering that in the Pali language. It is an edict of As-ò-ko, the Bhoodist king of all India, who lived from 325 to 288 B.C., forbidding the destruction of living animals, and enforcing the observance of Bhoodism.

The Feroze-Cotelah consists of one piece of brown granite; it is ten feet in circumference, and, gradually tapering towards the summit, rises to the height of 42 feet. It is embedded in the platform of the completely ruined palace. The sun was nearly setting when I arrived before these extensive ruins: I tied my horse to a portion of

the standing wall, and clambered over ponderous arches and porticoes up to the plateau. On this spot, standing before a monument more than two thousand years old, which reminded me of three great epochs of the history of India, that of the Bhoodists, of the Brahmins, and of the Moguls, surrounded by ruins, extending further than the eye could reach, with a view of Delhi, whose minarets and domes were gilded by the setting sun, — those times and nations could not fail to rise in a magic picture before my mind.

A solemn silence reigned around; only now and then the busy hum of life, scarcely audible, fell dull and distant on the ear from Delhi; and, amid the abodes, where life and splendour once held their sway, I saw a jackal prowl about in search of food. In such solitude man feels and acknowledges more than ever how perishable and transitory are his works; how nations rise and pass away, and how the most exalted works of human invention sink into desolation. I involuntarily repeated —

Was ist denn dauerend in der Welt zu sehen?
Was steht denn fest, wenn Rom nicht konnte stehen?*

I reached the camp just in time to accompany some friends to the city, where the last day of the Moharram (10th of February) was to be celebrated. The houses of the principal inhabitants are open at this time to every body, and strangers are received with much pleasure. The well-lighted

* Can aught on earth's vast space e'er hope to stand,
Since Rome has sunk beneath Time's conquering hand?
TRANSLATOR.

apartments are ornamented with flowers, and laid with carpets. The master of the house, surrounded by his family, sits upon an ottoman, salutes the company as they enter; Bayaderes and musicians make their appearance, and, sherbet and comfits are handed round; while visiters come in and go out at pleasure.

In the streets the people — men, women, and children, in large processions — carry and accompany the tabats, preceded by musicians, elephants, torch-bearers, and a crowd with painted paper lanterns, images, flowers, and palm-branches. Wherever the tabat passes, the people sing and shout, and fireworks are let off. This bustle continues till midnight, when perfect silence at once succeeds.

On the following morning I took a ride as usual before sunrise, and now bent my course towards the observatory, in the western part of the city. It was built in 1724, under Mahomet Shah, by his minister and favourite, Jeysingh, Rajah of Jeypoor, who was celebrated for his love of astronomy. This observatory is about two miles west of the city; it lies in the midst of many ruins; but it was never completed, and has been, unhappily, so wantonly dilapidated by the Juts that the shattered ruins alone are to be seen. However, enough remains to show the plan of this fine building: the colossal sun-dials and quadrants, which rest upon large arches, are formed of red sandstone and bricks, and the ascent to them is by handsome winding marble staircases. Besides this observ-

atory, Jeysingh erected four others in his Rajahpoot. His astronomical tables, which he completed in 1728, he called, in honour of his imperial patron, "The Tables of Mahomet Shah."

On my return, through the Delhi gate, I met my friend Captain West, who invited me to view the palace of the Great Mogul, Captain Angelo, the commandant, having offered to show it to us. The present king is the twenty-sixth prince of his house since Timour (1413) raised his dynasty to the throne of Delhi, but whose sovereign power, in fact, ceased at the death of Aurungzebe, in 1707. When the English delivered Shah Allum, the grandfather of the present king, from the power of the Mahrattas, in 1803, he possessed nothing more than the palace and the lands around it, and an annual sum of two lacs of rupees. The British government declared that, although it was under no obligation to provide for his Majesty, it would not only leave him in possession of his palace and his family estate, but grant him an annual pension of twelve lacs, or 120,000*l*. Shah Allum, a worthy old man, who had been blinded by Gholam Khadir, enjoyed the love of the inhabitants of Delhi, and all the Mahometan princes of India manifested the same reverence for him that his powerful ancestors had possessed. He died in 1806, aged eighty-seven. Akbar Shah, his successor, died on the 28th of September, 1837, at the age of eighty-two.

The present king (whose title is Abul Mozuffer Sarajuddyn Mahomed Bahadur Shah Badsha-i-Ghazie) is the mere shadow of a prince, and has lost the affection of his people by his dissolute life

and his quarrelsome temper: he is not on good terms with his family, and is constantly at variance with his ministers. A few days before our arrival, he was obliged to ask the assistance of the British residents to expel the minister of his household from his palace, which he would not leave of his own accord. He has also had some vexation, attended with public scandal, in his harem, caused by one of the keepers, who had been bought as an eunuch. The enraged king could not take vengeance on the slave-merchant, and he dared not inflict capital punishment on the pretended eunuch; the only chastisement with which he could visit him was to have him flogged, and expelled from the palace.

To the great regret of his family, the King, who is in his sixty-ninth year, contracted a new marriage a few months ago, and lately had much correspondence with Scindia, as he is very anxious that he should send him a physician who, as his Majesty expresses it, possesses the invaluable art of exciting an appetite, which may enable a person to consume twenty pounds of provisions in a day! It was still uncertain whether the Rajah of Gwalior will spare this wonderful man for any time.

Whoever wishes to wait on the King must apply to the minister of the household, and has to pay seventy or eighty rupees, for which he receives a sabre which he cannot use, and a robe of honour which he cannot wear. The King appears in public only twice a year, when he visits the Jamma mosque and the grave of Hoomaioon. He then

rides on an elephant, most singularly painted and ornamented, surrounded by his ministers, the chief men of Delhi, and his suwars. Akbar Shah used sometimes to appear in this manner, smoking his hookah, which rested on the head of the elephant, and was held by the mahout. He then required, even from Europeans, that those who were in carriages should alight, those on horseback dismount, and pay their obeisance to him; but it was intimated to him, as well as to the present king, that he could make no claim to such honours.

The King's palace, which is all that remains to him of the splendour of his ancestors, was built by Shah Jehun, who reigned from 1627 to 1656. It is built on the low quartz cliffs of the right bank of the Jumna; it was commenced in 1631, and finished in ten years. An irregular quadrangle, comprising the residence of the Great Mogul, is enclosed by a wall of red sandstone, forty feet high, with small bulwarks and towers, and a deep moat, 4000 paces, or nearly 10,000 feet, in circumference. Two colossal double gates, with small fore courts, one on the west, the other on the south, lead into this little town. The eastern side is washed by the Jumna, which, however, is so far from the wall as to allow room for a small garden; the north side is separated by a canal from the old palace, which is situated on an island. It is a complete ruin; it was once used as a state prison, and is connected by a bridge with the new palace.

We saw the palace, through the kindness of Cap-

tain Angelo, who resides over the west gate. Entering by this gate, we proceeded through a high vaulted passage, which is lighted from above, and is furnished with niches on both sides; then, passing under a gateway, we entered the first court, which is 300 paces in length, and is enclosed by walls. This court is crossed from north to south by a narrow canal, which passes under the southern gate, and runs into the large moat. We traversed this court, and passed, through the large eastern portal, into a quadrangle 200 paces in breadth.

In this quadrangle is a pillared hall of white marble, within which the exterior throne is placed; the façade of the hall is formed by a double row of twenty columns, in the Arabic-Byzantine style, and the sides by eight columns. The throne itself is a marble seat, the back of which is adorned with arabesques in Florentine mosaic, amongst which an Orpheus, of precious stones, immediately above the throne, attracted our special attention. It is a picture eight feet high, and appears to be a copy of some celebrated master-piece of the Italian school. Before this throne the Great Moguls used to give audience to ambassadors and the principal men of the empire, who, upon such occasion, were always commanded to appear on elephants. The elephants had to march in a particular order, and were drawn up behind a barrier, where there was room for about 200 elephants.

From this court we passed, through a small door on the north side, into another court, which was paved with white marble, and led to the Dewan

Khas, the chief hall of audience: this hall is also of white marble, and the vaulted ceiling is supported by thirty-two marble pillars in double files. In the centre of the Dewan Khas once stood the celebrated peacock throne: it was composed of massive plates of gold, covered with diamonds, rubies, emeralds, and pearls; on either side was placed a golden peacock, whose expanded tails were composed of jewels; and above this most splendid throne in the world was a parrot, as large as life, cut out of a single emerald. Tavernier, the jeweller, who saw the throne immediately after it was completed, valued it at six millions and a half sterling. Timour the Tartar carried off the most precious of the stones, a ruby of extraordinary size and beauty, and all the other jewels were taken by Nadir Shah to Persia. At present there is only a simple seat, standing on a high base; thin plates of gold, adorned with worthless stones and pearls, cover this throne, above which there is a canopy supported by silver pillars. On the sides are inscribed, in Arabic characters, the following words: "If a paradise ever existed on earth, it is here, it is here, it is here!"

Three very elegantly-wrought latticed marble windows look out upon the Jumna: in the centre window there is an opening, at which the Great Moguls used to sit, and from which they alone had the privilege of enjoying the prospect over the fertile valley below.

The marble palaces of the king and of his wives, lie along the river, to the south of the Dewan Khas; and the residences of the princes, the baths and the

gardens, and a small mosque, lie to the north. All these buildings are of white marble, and are inlaid with mosaic, composed of precious stones: the whole presents a combination of splendour and elegance; the manifold variety of patterns on the pillars, balconies, and halls display the most admirable skill and taste; several parts are, however, so decayed that some of the apartments and baths cannot be used. The garden too, in the centre of which are a basin and several fountains, has been deprived of all its original beauty by tasteless additions and alterations.

Before the entrance to the residence of the Great Mogul a pair of scales are suspended over a stone seat, to indicate that justice alone is administered in these apartments. As we entered the halls which lead to the king's apartments we saw a rhapsodist, who was sitting before the bedchamber of the Great Mogul, and relating tales in a loud voice. A simple curtain was hung between him and the king, who was lying on a couch, and whom these tales were to lull to sleep. We descended by a flight of steps into the garden, which lies on the banks of the Jumna, and is adorned by every variety of flowers, and some large tamarind and banyan trees; doves also are kept here for the special amusement of the aged king, who enjoys the pleasure of an excursion on the Jumna (which is here 900 feet in breadth) every morning and evening.

We concluded our interesting inspection of this remarkable palace by visiting the residence of Captain Angelo. We ascended the tower, which

rises above it, whence we enjoyed a complete panorama of Delhi and its environs, with a view of the Chunderi Choak. The Jamma mosque glittered high above the dense mass of houses, and beyond it lay a boundless barren tract, covered with innumerable ruins; to the north were several villages interspersed with green corn-fields, and the cantonments surrounded by a small grove, while the view over the valley of the Jumna was perfectly enchanting. The palace itself, in which nearly 7000 persons dwell, has indeed a magnificent appearance, but the impression is sadly marred by numerous clay huts which are erected on the outer side of the courts.

One of the greatest curiosities of Delhi is the Coottub-Minar, which is fifteen miles from the city, and is a conspicuous object at a great distance. This celebrated pillar was erected in 1193 by Coottub-ud-Deen, the founder of the Ghoorides, who overthrew the throne of the Brahmins in Delhi, in commemoration of the triumph of Mahometanism over Brahminism.

I was of course anxious to obtain a closer view of this monument, and accordingly started from our camp at daybreak on the 13th, accompanied by a camel suwar. The morning was bright and cool, the thermometer being only at 49° Fahrenheit before sunrise. I rode round the west side of the city, past the camp of the Rajahs, and then traversed the tract of ruins and desolation in their entire extent, the Coottub-Minar rising nobly in the back-ground.

I halted at the mausoleum of Sefdar Jung, in order to view this handsome monument, which contains the mortal remains of a near relation of the royal house of Oude. The sepulchre is built of white marble and red sandstone, placed in alternate parallel perpendicular stripes; it consists of a large dome, surrounded by arcades, in the centre of which is an octagon: here the marble sarcophagus containing the corpse is placed; the whole is covered with a second story, which projects and covers the splendid coffin. The cornices of the building beyond the platform are ornamented with small towers, the domes of which are supported by angular pillars, and finished with delicate minarets. The garden is pretty well kept up, and was full of beautiful aromatic flowers; but the basins and the fountains, which once jetted their cool waters into the air, have fallen into decay.

The sun was just rising when I stood on one of the highest towers, with the garden and its rich pastures at my feet; wild peacocks were sporting amid the flower-beds, and beyond the garden lay an endless succession of ruins, with Delhi in the back-ground. Profound and solemn repose rested over this quiet and solitary scene, which seemed formed by nature for the resting-place of the mortal remains of man; but it is to be lamented that the living pay so little respect to the memory of the dead, and deny them this repose. Every where the finest monuments exhibit traces of sacrilege, and this sacrilege is not committed by the Hindoos, but by the Mahometans them-

selves, who perpetrate the greatest ravages, and do not show the slightest regard to the memory of their ancestors; indeed they leave it to the English to protect and repair their mosques, tombs, and palaces.

About eight o'clock I stood before the lofty Coottub-Minar: it is built of very fine, hard red sandstone, is 62 feet in diameter at the base, and rises to the height of 265 feet; it is divided into three stories, and the upper gallery is elevated 242 feet 6 inches above the ground. This column, which is the highest in the world, was intended by Coottub-ud-Deen to mark the entrance to a mosque which he purposed building. The lower story is about 90 feet high, and is built in alternate angular and concave channelings, on which sentences from the Koran are inscribed in raised Arabic characters; the other two stories consist of concave flutings only, and diminish gradually to the summit. The whole is crowned by a small dome, which is supported by eight square pillars: this dome was shattered by an earthquake in the year 1803, but has been restored by the English in its original form.

The column stands in the midst of some very ancient Bhoodist and Hindoo buildings and Mahometan ruins. The colossal gates and columns, and the bold vaults of the former, still indicate an age of great prosperity, which intended to immortalise its faith and its history by the grandest works of art. On the cornices are sculptures, representing the processions of their kings, similar to those of the princes of our times. The pilasters are orna-

mented with elephants' heads; and a careful observer might here trace some isolated moments of the history of an age long since past, and of which so little is known. A longer stay than I was enabled to make is however indispensable to an investigation of this kind, and I was forced to content myself with a cursory view. In one of the courts is an ancient iron pillar thirty feet high, with Sanscrit and Arabic inscriptions, on which the tyrant Nadir Shah, in a passion, struck a violent blow with a hatchet, the mark of which still remains.

After I had spent some hours among these remarkable ruins, my guide conducted me, by a winding staircase of 383 steps, to the summit of the Coottub-Minar, which is surrounded by an iron gallery. But how shall I describe the prospect that now lay before me, for all that I had hitherto seen of Delhi and its environs in distinct portions now appeared in one grand panorama. There lay the ruins of palaces, villas, mosques, sepulchres, caravansaries, and gardens of bygone ages, among the remains of which 160 cupolas and towers may still be distinguished! Delhi, with its dazzling white marble domes and minarets, and the river Jumna flowing in the verdant valley, bounded the sombre picture. I sat for a full hour gazing on the scene where there is so much to engage the mind of man, and where thousands of years speak the language of warning and instruction. My guide, a handsome Hindoo, stood as lost in contemplation as myself, and at length interrupted the

solemn silence, by saying, "Sahib, here nothing is durable; much tribulation and little joy: the living thought only of reposing after death in splendid sepulchres, and their descendants have thought only of destroying what was intended for eternity."

I arrived at our camp just in time to witness some interesting Durbars held by the Governor General. Two pieces of cannon and a battalion of infantry were stationed as usual in the principal street to do honour to the princes on their entry. The first who appeared was the Rajah of Dhoolpoor Bary; he was attended by a train resembling that of the Rajah of Bhurtpoor, and like him is a Jut prince, but he has a revenue of only five or six lacs. He was accompanied by his only son, an infant of eighteen months, and twenty-six sirdars and ministers. After him the nobles of Delhi arrived on elephants and in palanquins; among them were ancient ministers of the Great Moguls, some sirdars, and the principal bankers: most of them were very aged men, and so infirm that they were obliged to be supported by their sons. They paid their respects severally, bowing very low, and were presented with gold chains, strings of pearls, or shawls, and received ottar of roses and betel-nut.

The most interesting ceremony of the day was the investiture of the new Rajah of Jhytpoor, a tall, handsome man, in the prime of life. He was to be invested with the little principality of that name in Bundlecund, because the late Rajah had rebelled against the English, and fled,

and was subsequently deposed. When called to the throne he was in extreme poverty, and some friends had even lent him elephants and suwars for to-day's ceremony. He listened with great attention to the document of this investiture, which was read to him by a Baboo in the presence of the Governor-General. At the moment when he affixed it to his turban, as a sign that he would engage to perform what it required of him, the first gun was fired, announcing his new dignity, and the band struck up "God save the Queen." A valuable sabre, shield, and armlets were presented to him, and a pearl chain was hung about his neck. This investiture with the princely dignity, or rather this creation of an Indian Rajah, was equally novel and solemn, and seemed to make a considerable impression on the new sovereign.

The last day which I spent at Delhi (the 14th of February) I went with Colonel Ashburnham, on a fine bright morning, to visit the tomb of the Emperor Hoomaioon. It is the mausoleum of the father of Akbar the Great, and lies five miles to the south of the city. We proceeded along a dusty road, bordered with acacias, past the Feroze-Cotelah, to the old fort: nothing remains of this but a decayed mosque and the ruins of the walls, which were forty feet high, and have projecting round towers: several small mean huts have been erected by the peasants within these walls.

Proceeding two miles beyond the fort, we reached the tomb of Hoomaioon, which lies on the left side of the road, at the entrance of a village; it is the

largest and handsomest of the sepulchral monuments of Delhi. A tall gate of red sandstone leads to the garden, in the centre of which this immense building is situated. There are but few traces of the choice flowers formerly cultivated here, or of the fountains which used to cool the air.

The mausoleum is built of red sandstone and white marble, and is two stories high, with a large, lofty, vaulted hall, and many niches in the lower story and in several apartments of the upper story. The exterior of this magnificent edifice is adorned with domes, supported by square pillars, with arabesques and sculptures. Here, too, the Byzantine-Arabic style prevails, though the arches and vaulted roofs approximate to the Moorish. The sarcophagi of the emperor and his consort are of white marble, with arabesques and Arabic inscriptions, and stand in the centre of the large hall; those of his family are in the smaller apartments, and some of his ministers have had the honour of being allowed to have their mortal remains deposited on the outer platform of the building.

Hoomaioon's tomb is on a small eminence, commanding the surrounding country. We walked a long time about the decayed, desolate apartments, and were much pleased with the prospect from one of the niches, comprising, in the foreground, the tract covered with ruins, and beyond it the remarkable city, washed by the broad stream of the Jumna. Some hundred paces from this mausoleum, overshadowed by tamarind and fig trees, are the marble tombs of several saints, of which that of

Nizam-ud-Deen is the most remarkable, and is especially distinguished by its very elegant arabesques and filagree work, executed in beautiful white marble.

Several fakirs and idlers had taken up their abode near these tombs: some did not suffer themselves to be disturbed in their devotions, while others came forward and offered themselves as guides. There is a walled tank fifty feet deep, in which the boys of the neighbouring villages exhibit their skill in diving. On our arrival they begged us to throw a piece of money into the pond, into which they plunged, head-foremost, and in a few moments brought it up again out of the dirty water.

Soon after our return to the camp, the Governor General went to visit the Rajah of Bickanree, and we joined in his suite. As the Rajah had encamped several miles to the west, our elephants were sent on before, and we drove to the place of meeting. When we had passed the cantonments, and were climbing over the bare, rocky eminence, we were shown the place where Shamshoudin, Nawab of Ferozpoor, caused the universally esteemed Mr. Frazer to be murdered, fifteen years before, by hired assassins. Whether jealousy was the cause of this crime, as some affirm, or whether it arose from Frazer's having often very seriously and imperatively warned the Nawab to refrain from unjust proceedings, is not ascertained: however, Shamshoudin and his accomplices were brought to trial, and the great nobles of Delhi witnessed the unheard of event, of seeing the Nawab, with the

assassins, hanged on the city walls. Shamshoudin's own brother is said to have passed sentence of death upon him, declaring that his brother deserved no better fate, because he had committed to others the vengeance which it was his duty to have executed himself.

The nearer we approached the Rajah's camp, the more animated the road became; at a short distance before it the Rajah, borne in a takt-i-rawan, surrounded by his nobles and many of his people, came to meet the Governor General, and a salute of artillery announced the moment of their meeting. There was something very original and wild in this reception, for the Rajah being carried in a takt-i-rawan, while we were mounted upon elephants, his bearers were obliged to exert themselves to the utmost to keep up with Lord Ellenborough; and the crowding, running, and shouting of innumerable Suwars and servants, presented a most novel scene.

We alighted from our elephants before the canopy of the reception tent; beautiful carpets covered the ground, and various draperies adorned the large tent. We sat in arm-chairs on the right hand of the Rajah, and his nobles on the left. The presents intended for the Governor General were brought at the commencement of the conversation; they consisted of shawls, silks, and jewels—very rich gifts from so poor a prince. After this, several Bayaderes came in, accompanied by a dancer, the first man whom I have seen dance in India. They wore the usual dress of these women: their ornaments were very valuable; and their dance, though rather graceful, was, however, a very mono-

tonous and springing movement: the man was by no means attractive, and his leaps approached the burlesque. While his Highness presented Lord Ellenborough with the ottar of roses and betel nut, his brother, with much ceremony, did us the same honour. We took leave at sunset; and our return home was rendered extremely unpleasant by thick clouds of dust, which so completely enveloped us, that we could not distinguish each other, and our elephants, in order to refresh themselves, kept constantly sprinkling their bodies with water, of which we received a due share.

The preparations for my departure to Agra now occupy every spare moment, so that I can only send you a few particulars respecting the temperature. I have attempted here, according to Boussingault's method, to ascertain the mean temperature of Delhi, and, with all precautions to prevent the pressure of external air, bored a hole eighteen inches deep in the ground, into which I sunk the thermometer. At the expiration of half an hour, the mercury was at 67½° Fahrenheit, which seems to testify in favour of the correctness of Boussingault's assertion. I intend to repeat this experiment at Calcutta, which is much nearer to the tropic. During the last fortnight of my residence here, the mercury has risen very regularly nearly one degree every day: for, on the 4th February we had in the morning 48°, at noon 75°, and in the evening 64° Fahrenheit; whereas, on the 15th, it was in the morning 56°, at noon 80½°, and in the evening 71°.

LETTER IX.

TO CARL RITTER.

Journey in a palanquin to Agra.— The scenery between Delhi and Agra.— Description of Agra.— The Tauje Mahal. — The tomb of Etimaud-ud-Dowlah. — The gardens on the Jumna, and the Ram Baugh.— The fort of Agra, or Acberabad.— The Mootee Mosque.— Secundra. The tomb of Akbar the Great.— The orphan asylum.— The police in the district of Agra.—Marriages, and marriage customs of the Indians.— Journey to Futtihpoor. —Sikra.— The runis of the palace of Akbar the Great.— History of Bhurtpoor.— The city and our reception there. — Chase of antelopes with leopards.—Journey to Deeg and Mathura.— Return to Agra.

Agra, 21st February, 1843.

You have accompanied me in my wanderings to the moment when returning from the camp of the Rajah at Bickanree: I was obliged to break off in my letter from Delhi to make preparations to continue my journey. The many proofs of kindness and friendship which I received from all quarters made it painful to take leave of such dear friends; but it is a happy feature in the character of the Englishman, that he preserves an attachment, which he has once conceived, during his whole life. To his practical good sense, his desire to acquire solid knowledge, and his elevated moral standard, Eng-

land is indebted for her greatness and her power. I have never seen these virtues so predominant as in this country.

The more I learn of England's mode of government here, the more I am compelled to admire the talent of the English for colonisation. It is an error to suppose that the British power in India has attained its meridian height; on the contrary, there are every where indications of a further development, founded on duration and stability; but it may be affirmed, with equal confidence, that this immense empire is very far from having attained its concentrated form, and reached its extreme boundary. It is not in the power of the English to say, So far we will go, and no further—the necessity of securing their own existence will compel them to make the Indus, or rather the Soliman mountains and the chain of the Himalaya, their boundary, and entirely to subdue the kingdoms in the interior.

Want of nationality among the Indians, the despotic government of their princes, and the degenerate morals of their courts, will favour the attainment of this end, and the more gradually it is done, the less will be the sacrifices and the more inconsiderable the dangers.

As travelling in India when the hot winds blow, is dangerous to the health, and attended with great privations, I was obliged to hasten, in order to reach Calcutta before that season set in: I therefore, sold my horses, tents, and other effects here, discharged my servants, and resolved to travel by

dawk.* This is the usual mode of travelling in India; but this seems the more inconceivable, because there is a road from this city to Calcutta which may compete with the best in Europe. With some sacrifices on the part of the government, it would be easy to establish a waggon post, drawn by oxen or horses; it is alleged, however, that for some years it would be used only by the English, the natives being very unwilling to deviate from the customs which have prevailed from the most ancient times. Thus, then, persons and letters, with the exception of short distances, are forwarded only by men.

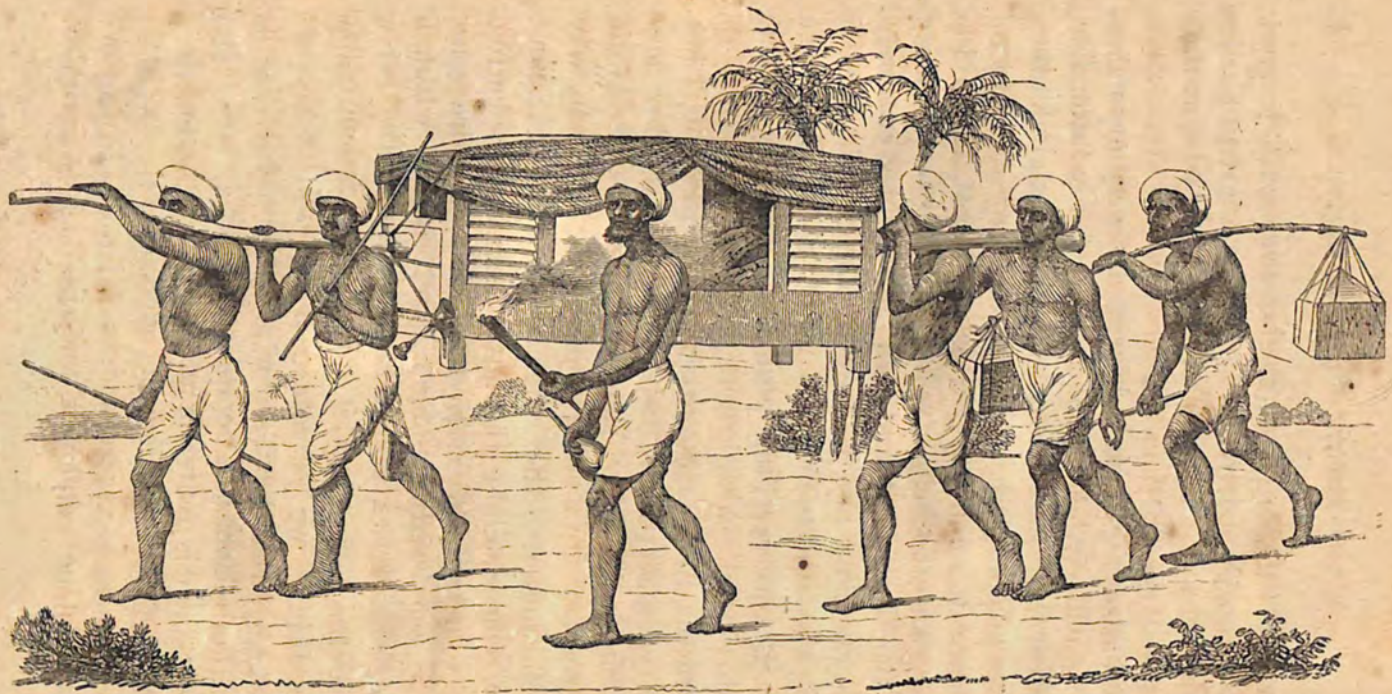
On these dawk roads, are small houses (dawk bungalows) at intervals of every twenty miles, in which the traveller, for a rupee per day, finds accommodation and attendance, and may refresh himself with a bath; but some necessaries, such as tea, sugar, wine, and bread, he must take with him in his palanquin. As there are no inns whatever, the traveller in India is compelled to have recourse to the hospitality of the English, which, in truth, cannot have been exercised to a greater extent in the earliest times of our ancestors than it is here in the present day. Every where, even without letters of recommendation, you find the most hearty welcome, and the most hospitable reception. The longer the guest is pleased to remain, the greater is the satisfaction which he gives to his host.

* Dawk, pronounced dork, is the name given to travelling in a palanquin. The Indian government has now had palanquin carriages made, which are drawn by men.

Yet I have often thought, however unwillingly it might be owned, that it must be a great burden upon those who are particularly noted for their hospitality.

I had engaged eight bearers to carry my palanquin, and six for the doolee of my attendant Werner. Besides these, I had four Banghybürdars (men who are each obliged to carry forty-pound weight, in small wooden or tin boxes, called Petaros, with the help of a long bamboo cane, resting on the shoulder,) and two Massalchies or torch-bearers. For my journey to Agra, 137 miles, I had to pay 140 rupees, which is equal to the expense of travelling post with six horses in our country.

On the 15th, at 3 o'clock in the afternoon, I left our camp, attended with the good wishes and blessings of all my friends. There are two roads to Agra, the shortest, which is the worst, by way of Mathura, and the better one by way of Alighur. I, of course, chose the latter: my bearers carried me at a rapid pace, through the Cashmire gate, and past the palace, immediately behind which a bridge of boats, which is taken up in the rainy season, is laid across the Jumna. After crossing this bridge, we proceeded a full mile when we reached a road bordered with trees. This road is made of Cancar, a compost of gravel, loom, and clay, which is found in most parts of India, from three to four feet below the surface of the ground; it gradually becomes hard, and is the best material that can be employed for this purpose. From



TRAVELLING IN A PALANQUIN.

Agra to Delhi there are twelve stages, the longest fourteen, the shortest ten miles. An express acquaints the post-masters beforehand of the approach of travellers, so that the new bearers are always found ready. I was, however, advised not to give any gratuity when the palanquin was set down to change the bearers: this is said to be the best means of preventing a delay; for if any such occurs, the traveller must pay the bearers at all the following stages for their lost time.

The country between Delhi and Agra is perfectly level, and for the most part cultivated: at this time the sight of luxuriant fields of wheat and barley, was very refreshing to the eye, and an unclouded sky with bright moonlight favoured my journey. When we met with any travellers we saluted each other, calling out *Ram, ram!* and whenever we approached a new stage all the bearers set up a shrill cry to announce that they were coming. After the usual salutations, and a few questions, the bearers, panting and blowing, proceeded rapidly: the torch-bearer runs by the side, occasionally feeding his cotton torch with oil, which he carries with him in a wooden bottle, or a bamboo cane, and the oldest of this indefatigable crew, on taking leave, adds a petition for money; "*Sahib, bakshich*" (sir, a present, a gift), is the petition reiterated at every stage.

It may be easily conceived that travelling in a palanquin is most disagreeable, however luxurious it may appear to be. At the little town of Alighur, which is surrounded by a wall,

and in the middle of which rise the minarets and cupolas of a mosque, I took some refreshments in the bungalow. Pipul, tamarinds, and Neem trees, and the gardens of the bungalows, to the north of the place, give a picturesque appearance to the flat country. After stopping for nearly an hour, I was again on my journey; the landscape was every where the same; a level ground, the uniformity of which was only broken by groups of fine trees. Some miles from Agra there is another bridge of boats, leading to the right bank of the Jumna, and at six in the morning of the 17th of February, I was in the bungalow of Mr. Riddle; I had therefore travelled this long distance, carried by men, in thirty-nine hours, being nearly three miles and a half an hour.

Before I give you an account of my proceedings here, permit me, in the first place, to prefix a general sketch of the former residence of Akbar the Great. Agra is built on the right bank of the Jumna, which here makes a bend towards the west, in 27° 12′ N. L. and 78° 17′ E. L. from Greenwich: viewed from the river-side it presents a very picturesque appearance, and towards the fort itself it has an imposing effect. Low, calcareous hills form a semicircle round the town: on the south side are the bungalows and barracks of the military; on the opposite side those of the civil officers, and the government buildings. The numerous gardens in which banyan trees, fig trees, tamarinds, mimosas, and acacias, with their various foliage, form a thick shade, and the roads

planted with trees, which traverse the cantonments round the town, give the whole place the appearance of a tract covered with small groves.

The city itself, which numbers 65,250 inhabitants, (of whom 47,300 are Hindoos, and 17,950 are Mahometans,) and 10,000 troops with their servants, is four miles in length and three in breadth. The houses are for the most part built of red sandstone, some are painted white, and others of various colours, and are three or four stories high. A handsome broad street, paved with flags, crosses the city from north to south, beginning at the fort, and ending at the Mathura gate; the other streets are narrow indeed, but they possess the unwonted luxury of being very clean. The bazars, most of which are only eight feet wide, are in the principal street, and here is constantly a busy crowd, and much bustle from morning till night, just as in the Chandrie Choak in Delhi.

The trade, however, is not so great as it appears to be; the inhabitants are in general poor, and only a few merchants and bankers carry on a more extensive business. The merchants reside chiefly on the banks of the Jumna near the custom house, where there are considerable magazines of cotton and salt: the latter article is not allowed to be manufactured on the left bank of the Jumna, and the duty on it produces nearly six lacs every year, whereas the duty on cotton, most of which comes from Gwalior, Jeypoor, and Bhurtpoor, produces scarcely three lacs, nay, in 1839-40 only one lac and 300 rupees. The total revenue of the custom

house is between nine and ten lacs annually. Agra carries on also a pretty considerable trade in kalabatum, a kind of gold lace, which is much in favour with the Indians.

The gardens of the bungalows, some of which are laid out with much care and taste, are a great ornament to the environs; but as they must be kept constantly watered, it is difficult to preserve the flowers in perfection: and a team of oxen required for this purpose, costs twelve rupees per month. Good water, too, is scarce, that of most of the wells being brackish. In the time of the hot winds from April to the end of June, the climate is almost intolerable to Europeans; as soon, however, as the rainy season sets in, the air becomes more pleasant; and in October, when refreshing dew or mist rises in the morning, the colder season gradually comes on. All nature then appears in the most luxuriant splendour and freshness; the country is adorned with the most lovely verdure, and the most beautiful flowers, and the air is filled with the balsamic perfume of roses, violets, and myrtles. In this season, when the deep azure sky is always clear and serene, the European feels himself inspired with new life and vigour; and in December, when friends assemble in social converse in the evening around the fire, they are more than ever reminded of their native land.

My first excursion was to the Tauje Mahal, or the Diamond of Seraglios, the most beautiful edifice in India. It is situated a mile to the south of the city, close to the Jumna, and was built by the em-

peror Shah Jehan, in honour of his beloved consort Mumtaz Mahal. Mumtaz Mahal is indebted to her virtue and to her beauty, for this splendid monument; for when she died at the birth of her only child, the emperor vowed that he would erect a monument to her which should proclaim to all ages his devoted affection, and her incomparable renown.

We rode along the bank of the river by a road made during the famine in 1838, and passed the ruins of the palaces in which the nobles resided during the reign of Akbar the Great. Here are walls so colossal and solid, that they are preserved in spite of all the violence which they have suffered: we saw pieces ten feet thick united by a cement which nothing but gunpowder can break up.

We perceived at a considerable distance this diamond of the buildings of the world, which from the dazzling whiteness of the marble, of which this magnificent sepulchre is built, looks like an enchanted castle of burnished silver. It is a lofty dome, surrounded by four minarets 120 feet in height, and of such admirable workmanship, that the whole is in perfect preservation; except that a few crevices were caused by the earthquake in 1803, which have, however, been carefully filled up with cement. We entered on the east side through a lofty vaulted gate, adorned with mosaics, into the exterior court, which is enclosed by a high wall of red sandstone with four bronze doors: the four corners are flanked by bastions, which serve as the bases of octagon buildings, which are crowned by lofty domes supported by angular pillars. Here were the dwellings

of the keepers, and the apartments assigned to the reception of travellers who visited this wonderful edifice. On the south side is a second gate, still more beautiful and massive, and leading to the garden, which is enclosed by high walls.

An avenue of ancient cypresses, between which are marble basins, fountains, and flower-beds, leads in a direct line to a broad flight of marble steps; by this we ascended to a spacious platform; above which rises the noble dome, with its elegant slender minarets. The garden is always filled with fragrant flowers, and is intended to represent eternal spring; and the wanderer finds protection against the scorching rays of the sun, under the shade of the tamarinds, banyan, fig, and mango trees.

The Tauje Mahal forms an octagon which supports a cupola seventy feet in diameter, adorned with arabesques and garlands of flowers, in the style of Florentine mosaic. The interior consists of an immense vault, which is lighted from above, by marble windows of lattice work, and is surrounded on the four principal sides by as many vaulted vestibules. It is covered with mosaic of the most splendid precious stones, which, conformably to the idea of paradise in the Koran, ornaments the walls like an arbour of the most tasteful and manifold festoons of flowers and fruits of every kind; even sounds, as they gradually die away in these magic halls, resemble the music of an expiring echo. In one of the most beautiful of these flowers there are seventy-two precious stones: in the mosaic, twelve

kinds of stone are chiefly employed; among which are lapis lazuli, agate, cornelian, blood-red jasper, chalcedony, sardonyx, &c. The first, not found in India, is said to have been brought from Tibet.

The hallowed corpse, enclosed in a plain marble sarcophagus, lies in the lower vaults, and the state sarcophagus, ornamented with the richest mosaic work, with Arabic inscriptions, stands in the centre of the great hall, protected by a marble grating. We do not know who was the architect of this building of magic beauty; but there is much reason to suppose that an Italian was placed by Shah Jehan at the head of the undertaking, and was loaded by him with great honours. Perhaps he was one of those who are buried in the Roman Catholic cemetery, and who, according to the date on the tombstone, lived here at that time. Eleven years were employed in building it, and many more were required for finishing the ornamental parts. All the provinces of the empire contributed, and vied with each other in sending valuable gifts for its adornment. The revenues of thirty towns were assigned to keep the mausoleum in repair; and if there were any surplus the half was given away in alms, and the other deposited in the vault as a treasure. A choir of priests presented the daily offerings; singers and musicians were appointed for the service of the mosque, and it was committed to the care of a noble guard.

The Emperor Jehan intended to build a similar sepulchre, called Mathob Baugh, for himself, on the opposite side of the Jumna, and to connect both by

a splendid marble bridge. He had already commenced the building, ruins of which are still to be seen, when a rebellion broke out, and he was deposed at an advanced age by his own son, Aurengzebe. His remains are deposited near those of his consort, in an equally costly and beautiful marble sarcophagus.

From the left side of the principal entrance, sacrilegious hands had stolen a few of the most valuable stones out of the mosaic; but the British government has had the place repaired under the direction of Captain Boileau, and paid 3000 rupees for the restoration of these few arabesques! Keepers and gardeners are now appointed, and on Sundays the fountains play, and hundreds of people visit the spot. The minarets stand detached at each corner, scarcely twenty paces from the main building. They have within, a winding staircase of 162 steps, which leads to the very summit. The eastern and western sides of the platform, which rises fifty feet above the Jumna, and is paved with black and white marble, are occupied by extensive buildings of red sandstone, ornamented with mosaic, and consisting of open-vaulted arcades: the north side is washed by the Jumna, which is 500 paces broad at this place.

The finest prospect is from the upper gallery of the south-east minaret, and from that point I have seen not only the rising and setting of the sun, but also this fairy palace illuminated by the bright light of the moon. At these times, the most solemn silence prevails: the air is more filled than

ever with the aromatic perfume of the flowers, and a magic glow is shed over the wondrous building. The Jumna meanders, like a stream of silver, through the verdant landscape; the ruins of palaces and sepulchres cast a mysterious shade; and Agra, with its minarets and elegant marble palaces in the boldly rising citadel, seems to be shrouded in a mystic veil, under which the numerous lights of the strand and the bazars sparkle like little stars. But such solemnity, such profound melancholy is diffused over this scene, that it seems as if man could not attain unmixed happiness, or enjoy the pleasures of the present moment.

The wish of the Indians to be honourably remembered by their descendants is so strong a passion among them, that they wholly forget the duties of the present; the Mussulman endeavours to immortalise himself in colossal mausoleums and caravansaries; and the Hindoo in pagodas and handsome walled tanks. Namkiwasty (*nam*, reputation, name; *ki*, for; *wasty*, object) is a phrase familiar to every ear, and to know that a name will be transmitted to an age when the person has long fallen into oblivion, is often the business and the aim of a whole life! Even some Europeans who have spent and ended their lives in India, have been imbued with this pardonable vanity, or their heirs have thought it their duty to erect such a memorial to them. As an illustration of this, my friend took me to the Roman Catholic cemetery, on the north side of the city, where a Dutchman, named William Hessings, has had a

monument of red sandstone, on the model of the Tauje-Mahal, erected to his memory by his heirs; but the minarets are wanting. A short sketch of this remarkable man, in the English language, is inscribed on the sarcophagus, which states that he came to India as a common soldier, in his twentieth year, experienced a great variety of fortunes, and concluded his active life as an officer of rank in the service of Scindia. On this side, the city is bounded by a bare, sandy tract, covered with ruins: it is a melancholy, undulating spot, animated only by the gentle stream of the Jumna.

As Agra abounds in remarkable mosques and gardens, I will mention some of the finest in the immediate vicinity. The great men in the times of Akbar and Jehangeer had their palaces, gardens, and sepulchres on the banks of the Jumna: here we see ruins upon ruins, and some remains in a tolerable state of preservation. Immediately beyond the bridge of boats which crosses the Jumna, near the Custom-house, is the tomb of Etimadaula ud Dowlah, in the centre of a garden; he was probably one of the principal men in the court of Akbar. The whole is surrounded by a lofty wall; the entrance is by a magnificent gateway, with small cupolas and alcoves, and similar gigantic portals and erections are in the centre of the northern and southern walls. Basins and fountains formerly cooled the air, and nourished the beds of flowers; but they are now fallen into total decay: rude hands have unhappily stripped the sepulchre of its finest ornaments; for it was built of white marble

with the most costly mosaic, and was as beautiful a gem in miniature, as the Tauje Mahal is on a large scale: purity and elegance of style, and delicacy of execution, are seen in the highest perfection. It is likewise an octagon, and contains one large and several smaller apartments, in which many marble sarcophagi are deposited. After long legal proceedings, the British government has lately come into possession of this monument, and workmen were at this time employed in clearing away the rubbish, and putting the garden in order.

Not far from it, and also on the left bank of the Jumna, lies Ram Bagh, one of those charming country seats, in which the great men of Akbar's time passed the hot season on the refreshing banks of the river. It is a very extensive garden, distinguished from all the others by the great variety and beauty of the flowers, and by its fine orange and tamarind trees. The British civil officers are accustomed to reside here for several days after the rainy season, to enjoy, in solitude and quiet, the charms of nature in the picturesque environs of the Jumna.

The fort of Agra, or Akbarabad, is of the time of the Moguls, and one of the greatest architectural works of India. Though it would not be able long to resist the battering cannon of our days, it is undoubtedly the most solid, and the most judiciously constructed fortress of those times. I have viewed it frequently, and have spent an afternoon in examining every part of its interesting details. It is a mile in extent, and is built entirely

of red sandstone, with a double wall, the exterior one towards the river being eighty feet high, and the whole is surrounded with small bulwarks, and a moat twenty feet broad.

The interior consists of three courts with galleries, porticoes and towers. The first court has vaulted colonnades, which serve as a shady retreat for the imperial guard, running all round; the second, furnished with similar arcades, was for the ministers, omrahs, and superior civil officers; and is now occupied by the magazines of the English, and a company of sepoys, who constantly keep guard. In the third court, towards the Jumna, are the marble palaces of the emperor and of his son, the baths, the harem, a mosque, the palm groves, and the flower gardens. With the exception of the last-named building, which is of red-sandstone, all are of the most beautiful white marble, the cupolas gilt, or covered with blue enamel.

The apartments of the emperor are small, it is true, but they are extremely airy and pleasant: verandas supported by elegant pillars, and windows with marble lattices, are on the side next the river. One of these delightful balconies, which is in the form of a bow, and is covered with a cupola, supported by pillars, is said to have been a favourite spot of Akbar and his son Jehangeer; for here there is a prospect over the extensive landscape, watered by the Jumna, and of the beautiful Tauje Mahal in all its splendour. At a short distance from this is an open spot, and on the side, two open terraces,

where the troops used to exercise, and the combats of elephants and tigers took place. Though these apartments are so very inviting, it is said to be impossible to live in them during the hot season.

Unique of its kind, and a real pearl among the buildings of India, is the Mootee mosque, which is situated next the garden. It is not built in the profusely lavish style of architecture that excites admiration, but, in the noble, pure, and simple style which delights the eye. Colonnades of white marble surround the court, which is paved with marble, and in the centre of which is a small basin for the ablutions of the devotees, and five open portals, supported by angular pillars, lead to the halls.

Returning from Akbarabad to the city, the Jamma mosque, an edifice in a grand style of architecture, resembling the mosque of the same name at Delhi, lies on the outside of the fort. A broad terrace, with numerous small towers and minarets at the sides, leads to the interior, where the people offer their devotions; and three vast domes, nearly of equal size, rise boldly above the whole. But this fine building is every day falling more and more into decay, large blocks of sandstone and marble threaten to fall from their dizzy height; and unless the English undertake to repair it,—for nothing can be expected from the apathetic Mussulmans, — it will speedily become a mass of ruins.

Secundra, the sepulchre of Akbar the Great, the wisest and best of the Mogul princes, is situated eight miles north-west of Agra. In order that I

might view it at leisure, and enjoy the rich and fertile landscape in the midst of which it is situated, my friend devoted an entire forenoon to it. Our servants with culinary utensils were sent thither the preceding day that we might breakfast there. On one of those glorious mornings usual here at this season, the thermometer being at 52° Fahr., we set out at the first dawn of day, on an admirable road, to Mathura. We passed many interesting ruins, among which I must not omit to mention a tombstone by the roadside, under which one of the favourite horses of Akbar the Great is buried, the figure of a horse of red sandstone is placed over it: there is another similar monument outside the walls of Akbarabad.

The majestic Secundra burst upon our view from a great distance: we reached it exactly as the sun was rising. It is in the middle of a garden, and forms a regular quadrangle 850 paces in length, surrounded by a high wall, flanked with small projecting bulwarks at the corners. The principal entrance to this mausoleum is on the south side; in the centre of each of the other walls is a high vaulted chamber, which has the appearance of a closed gate. The gateway by which we entered consists of three lofty, arched portals with bronze doors: they are built of sandstone, and are adorned with mosaic work. Above the centre portal is a bastion, adorned with four white marble minarets, which are 120 feet high, and are fluted half way up; and, inside of which, are spiral marble staircases, which lead to the balconies, but the summits of the minarets have

unhappily been thrown down by the Juts, as is generally affirmed.

The mausoleum itself is a quandrangular building, the interior side of which is 350 feet, and the exterior 410 feet in length: it is four stories high, which successively diminish; and the entire height is 120 feet, ornamented with many towers and cupolas, supported by fluted pillars up to the very top story. On the outside of the building white marble staircases lead up to the summit. In the centre of the ground-floor is a plain marble sarcophagus, containing the remains of Akbar, above which a bronze lamp of antique form sheds a dim light over the gloomy apartment. The second story consists of four large vaults, which lead to twenty different apartments: these are the vaults of the wives and princes of the family. The third story resembles the second, and is likewise built of red sandstone. The fourth, consisting entirely of white marble, of uncommonly elegant filagree work, contains the state cenotaph, which is composed of one block of white marble, covered with bas reliefs and ornaments of various kinds. This story has no roof. From this point there is a panoramic view, extending above twenty miles round, over a fertile country, every where covered with ruins of ancient splendour; among which Agra, with its sparkling minarets and cupolas, rises majestically with the Jumna in the background.

There are basins in the garden, and small canals issuing from the centre of the four sides, in which numerous fountains formerly played; but these

water-works, like so many others of the same kind, are quite dilapidated. On the other hand, the British government bestows great care in keeping the flower garden in order, which flourishes in great perfection, in the shade of the tamarind, orange, and fig trees. While we were admiring the splendid productions of nature, from one of the small towers of the second story, and taking our breakfast amidst the testimonies of departed magnificence, the gardener brought us some elegant nosegays, requesting us to keep them as a remembrance of the great man whose remains are here deposited.

At the distance of some hundred paces from Akbar's mausoleum, there is an orphan asylum in the ruins of an ancient sepulchre. It is for the children of the natives who perished in the famine of 1837–8, and whose education is provided for, as well by the charity of the Christian community, as by the support of government. Of the 2000 children who at that time found an asylum here, 350 remained in the institution, and the others were received by kindred establishments. At present there are 160 boys and 140 girls here: 60 had died, notwithstanding all the care that was taken of them. Each child costs two rupees and a half per month, and the whole establishment 700 rupees per month. Mr. Moore was the founder of this institution, which is now under the direction of Mr. Driberg a German missionary.

The children are educated in the Christian religion, and those who are distinguished by their abilities are trained for the office of teachers:

three hours in the day are employed in instruction, and three more in learning different trades. The boys weave carpets, woollen cloth, and calicoes, or learn mechanical trades and agriculture; the girls are employed in household duties, in the kitchen, and in spinning. A large garden, attached to the establishment, is cultivated entirely by the pupils, and produces the necessary vegetables and fruits. It is intended to found with them a Christian village, for which the government gives the land. Some are already married, and have commenced the establishment of this colony.. The teachers are for the most part natives; the children are perfect masters of the English language; they translate readily from English into Hindoostanee, and had made great proficiency in writing and ciphering. Their healthy blooming appearance, and their cheerful countenances, showed that they were contented and happy.

I will now say a few words about the prison in this place. From a population of four millions of people, there are 1000 criminals here; the number in the whole of Bengal is said to be 25,000. They live in airy apartments, surrounded by high walls: murderers are kept in close confinement, and are heavily ironed; the others have iron rings round the ankles, which are connected by a chain, which is fastened to their girdle: they are employed either in work in the prison, or in repairing the highways.

It may be interesting to you to hear how the police is administered in the districts of India. The

police is closely connected with the collection of the revenue. Every district has over it a magistrate, before whom all criminal cases are brought in the first instance, and who can pass sentence of imprisonment up to the term of three years; immediately under him is the joint magistrate, with equal authority, who has an assistant magistrate, in whose hands is lodged power to inflict seven months' imprisonment. In every district, according to its population and extent, there are divisions of the police called *Thannahs*, which have a chief police officer called *Thannadar*, a *Moharer* (clerk to the Thannadar), a *Jemadar*, or assistant, and a certain number of Suwars, and *Burkandazes*, or police officers.

The duty of the Thannadar is to inform himself of every thing that passes in his district, and to report it without delay to the magistrate. To support him, there are in every village *Chowkeedars*, or watchmen, who are paid in land, and who are bound to make the necessary communications to the Thannadar. The district of Agra is divided into twelve such Thannahs, (that of Allahabad, with 4000 villages, contains twenty-four Thannahs,) and consists of 47 *Jemadars*, 54 *Duffadars*, 61 *Moharers*, 913 *Burkundazes*, and 48 *Suwars*. Besides this regular police, there are two other branches, with especial regard to the collection of the taxes.

Every district is under the superintendence of a collector of the revenue, who has magisterial powers, under whom there are a *Covenanted Deputy Collector*, and an *Uncovenanted Deputy Collector*, the

latter of whom is not in the regular service of the government. The revenue is collected by the *Tehsildars* (natives), who are assisted by native officers and *Chuprassys*. The *Zemindar* of the village, as the owner of the land, is answerable for the due payment of the taxes, and must make his tenants responsible. Two thirds of the rent paid to him comes to the government; and if negligence is the cause of his inability to pay, his land is publicly sold.

In the district of Agra, the Moofussil, the Chowkeedar establishment consists of 1791 Chowkeedars, and 1149 Ballahdars, or assistants of the Chowkeedars, who are paid by the Zemindars, either in money, or in land. The municipal establishment of the Chowkeedars consists of 227 Chowkeedars for the superintendence of the city and environs Agra, and is supported by a tax on the householders. They are under a Cutwal, and supply the place of nightly watchmen.

The Indians are now in what they call the "Rosy month of love:" it is the season when the God Cama, (son of Makia, *i.e.* of seduction, and the husband of Retty, *i.e.* inclination,) the friend of spring, a handsome, roguish youth with a quiver, full of flowers, and surrounded by lovely dancing nymphs, flies through the air, in cool moonlight nights, on a chattering parrot, and discharges his amorous darts at those who pass by. Almost every day, I I see happy individuals, both adults and children, who have been struck by his flowery darts! Thus I one morning met a boy twelve years of age, in a red silk garment richly adorned with jewels, in a Takt-

i-rawan: his parents and relations, men, women, and children followed in several waggons drawn by oxen: they were all dressed in fine white garments, and some uncommonly pretty female figures were among those in the waggons, and inquisitively put their heads through the curtains. They were going to a village, where the bride, a little girl eight years of age, was to be betröthed to the pretty boy who was looking around him as joyously as if the whole world were his portion.

It is well known that among the Hindoos, six kinds of marriage are recognised as legal, of which only four are permitted to the Brahmins; but it is a law in all of them that the father shall give away his daughter without any remuneration.

Two of these forms of marriage are allowed to the caste of soldiers, viz. when the warrior after a victory takes a woman, and marries her against her will, and when the two parties pledge themselves to each other, without the performance of any ceremony. On the other hand, marriages are forbidden, if the father receives a present on the occasion, or if the woman through intoxication, or any other cause, is in such a condition that she must be considered as being incapable of giving her consent to the marriage. It is not considered any disgrace to accept means of subsistence from a son-in-law, or a brother-in-law. Men may marry women of an inferior caste, but women are not allowed the same liberty.

In Maharatta, woman is considered the honour of the family: she is the life and soul of her husband,

his second self, his best friend, and the source of all his happiness. Woman, with her amiable converse, is the companion of man's solitude, and his comfort, in the journey through the desert of life. According to the laws of Menu, women are to be esteemed and honoured by their fathers, brothers, and husbands, that they may themselves be happy, for the gods rejoice when honour is paid to women.

Girls are generally married in the eighth, and boys in the tenth year of their age: the father choosing for his children; but if he has neglected this duty for three years after his daughter has attained that age, she is at liberty to choose for herself. Among the higher castes, the marriage is celebrated with many ceremonies; but in the lower castes, the hands of the bride and the bridegroom are merely united by a blade of sacred grass. When the daughter of a warrior marries a Brahmin, she holds an arrow in her hand; the daughter of a Visya (the caste of merchants) holds a whip; and the daughter of a Shoodra (caste of shopkeepers) lays hold of the border of a mantle. As soon as the bride has advanced seven steps to meet the bridegroom, and they have both repeated a certain appointed text or sentence, the union is indissoluble at the seventh step. If the young husband dies before he has lived with his wife, she remains a widow for her whole life; at least the Hindoos of a higher caste hesitate to marry a woman who became a widow in her childhood.

The daughters of two rich merchants at Calcutta had lately been placed in this melancholy situation,

and I was assured that the fathers had assigned them a large dowry to obtain husbands for them.

The bridegroom proceeds with great pomp to the house of the bride, where he is received with much festivity, accompanied by music and dancing; the apartments are brilliantly lighted up, and adorned with flowers, and a cow is brought in, apparently for sacrifice, but the bridegroom begs her life, and at his request she is set at liberty. When the father of the bridegroom is a person of distinction, he generally takes the bride to his own house, and has her educated under his own protection, especially if her parents are not in good circumstances. A separate building is erected for the brides of princes, and their parents who come from another country. As soon as the ceremonies and the festivities are over, the youthful husband returns home, or the father of the bride takes her away with him; and when she is of age to marry, she is fetched by her husband with much ceremony.

Persons of distinction, on these occasions lead the procession mounted on richly adorned elephants: the servants follow, in their best attire, surrounded by musicians, some carrying branches of palm, flowers, painted paper lanterns, &c.; and the bridegroom, handsomely dressed, accompanied by his relations, riding on an elephant, a horse, or in a Takt-i-rawan, closes the pageant. Ornaments of all kinds, often to the value of several thousand rupees, are the first and principal gifts which he offers to his bride; for the Hindoo is commanded by his religion constantly to provide his wife with

trinkets and handsome clothes, that she may remember his affection and find amusement in her solitude.

As the marriage is to be indissoluble, and he is not permitted, except under certain circumstances, to take a second wife, it seems worthy of notice, that he may legally separate from his wife if they have no children within eight years, or no daughters in eleven years. On the other hand, the wife is obliged to wait for her husband eight years, if he has left her for religious purposes; six years, if desire of wisdom or of glory have called him into the world; and three years, if the pursuit of pleasure is the cause of his absence.

As I already wrote to you from Delhi, I decided on undertaking my proposed journey, by way of Futtehpoor, to Bhurtpoor, Deeg, and Mathura. The resident agent of the Rajah informed me that every thing was ready for my reception, and for facilitating my further progress. On this journey of 150 miles, I have had recourse to all the modes of travelling practised in India: after a buggy I had a horse, then a waggon, an elephant, a palanquin, and, lastly, a camel.

I was accompanied as far as Futtehpoor by Mr. Jackson, who had some business to transact in that place. We set out very early in the morning on the 22d of February, the thermometer being at 51°, in a buggy; the road was, indeed, broad, and in some places lined with trees, but so rough and full of holes, that, as my companion drove very rapidly, I was really apprehensive lest we might meet with

some accident. Immediately after sunrise, we halted at the gate of the large ruined city, formerly the residence of Akbar the Great; and here are ruins, so grand and magnificent, that they reminded me of ancient Rome. No description can give so faithful a picture of the taste and mode of life of Akbar as we derive from his numerous palaces, in the remains of which, perhaps twice as many persons might find room as in the colossal imperial palaces of Rome.

Futtehpoor was built partly in the plain, and partly on a mountain ridge of red sandstone 150 feet high, running from south-east to north-east. A high wall of the same stone, and of granite, nearly five miles in extent, enclosed the place. The greater portion of the interior space was occupied by the palaces; the town itself appears to have been insignificant. The wall, the town, and the eastern side of the palaces, are in ruins; a colossal gate, with large round towers, likewise stripped of its ornaments, indicates the entrance. It is said that these fine and very remarkable buildings were destroyed by the Maharattas. Every thing is annihilated, and the masses of stone are thrown about, as if Cyclops had been at work here, or as if an earthquake had shaken the city to its foundations.

We passed from the lodges of the guards, through the palaces of the ministers, and through those of the princes of the family, into those of the Emperor. These consisted of lofty, vaulted apartments, supported by square pillars covered with manifold arabesques and ornaments, and contain

three courts of audience, in which small gardens, with basins and fountains, once afforded refreshment both to the mind and body when relaxed by the heat.

The palaces of the three wives of Akbar, a Roman, a Turkish, and a Hindoo female, have suffered the least. The Hindoo was his favourite wife, and was the mother of his first son. A portion of the court-yard of the extensive harem, is paved with slabs of various coloured marbles, and is the table or playboard as it were where the great man had the weakness to play at a game of the natives, called Chaoophar, resembling the German game of mühlspiel (a kind of draughts), with the women of his harem, who represented the pawns: a stone seat still indicates the spot where the emperor used to be seated to enjoy the sight.

There is something very original in the contrivance of Akbar's hall of audience. In the middle of a spacious square apartment is a pedestal ten feet in height, covered with very pretty ornaments, on the top of which was affixed a marble seat for the Emperor; from this centre, narrow passages run to the four corners of the apartment, where stood the seats of his four ministers, with whose aid he governed his large empire. Each of them had his respective place of egress, at which their secretaries and messengers were in waiting for orders, to convey the commands of the sovereign to the four cardinal points. The people stood in the space below, so that the Emperor soared above them like an eagle.

Passing through these palaces, which are built of

a stone resembling porphyry, and proceeding to the south, we came to the mansions of the ambassadors. We then went through a large square court, which is surrounded by a kind of piazza, and formed the stabling for four hundred horses, and then to the stables for the elephants: it is well known that Akbar possessed six thousand of these animals—a thousand of which were accommodated here.

The mosque is preserved nearly entire. It resembles, in the style of its architecture, that of Agra, but it is grander; for the inner side of the quadrangular court, which is surrounded by arcades, towers, and minarets, measures 476 feet. In the middle of it, rather towards the north, the emperor erected a marble sepulchre for his favourite priest Sheikh Selim Tshish, from gratitude for his fervent prayers that Allah would give him a son and successor. It is made of filigree work, adorned in the style of the Florentine mosaic, and resembles an elegant jewel-box.

Behind the mosque is a deep tank for the people to perform their ablutions; and round it are the wretched houses for the inhabitants of the present village. At the north-eastern issue from this former city of palaces there are colossal gates, surrounded with large, round bulwarks, and beyond them are the court-yards for the combats of wild beasts. Between them is a small round tower, forty feet high, from which the emperor viewed the combat, or killed the animals, driven together for his diversion.

The servants of Mr. Jackson had spread carpets,

and prepared our breakfast in the apartments of the Empress, at the north-east end of the highest point of the chain of rocks. This lovely woman could not have selected a finer spot to enjoy the beauties of nature, and to while away her lonely hours of solitude; and Akbar, it is said, was accustomed, after the labours of the day, to indulge in gazing upon the fertile and diversified scenery of the rich province of Bhurtpoor: it is, in the most literal sense of the term, a boundless garden. Luxuriant corn-fields alternate with small groves, in the midst of which, villages and little hamlets lie embosomed, and, in the immediate vicinity, the colossal remains of by-gone splendour. We remained for a long time lost in admiration of the delightful scenery, and in the recollection of those glorious days.

Meantime the sun had risen very high, and neither the promised carriage nor the guard from the Rajah had made their appearance. We accordingly sent some Suwars to make inquiries, one of whom at length brought word that I had been expected to come by the other road; and as it would be near evening before the carriage, which had been sent thither for me, could arrive here, I mounted the horse of the officer on the station, and, accompanied by a Suwar, set off at eleven o'clock for Bhurtpoor, which was eight miles distant. The heat was 83° Fahrenheit, and my umbrella was the only protection I had against the burning rays of the sun.

The state of Bhurtpoor, which is 1945 square miles in extent, and has a revenue of 15 lacs, is the only Jât principality of any consequence in India; the only one which has still retained some traces of national character, and whose princes and nobles are of the same race. The Jâts derive their origin from a peasant named Ramjee, who had thirty-four children, and was reverenced by his numerous descendants as their father and prince. At the beginning of the last century they migrated from Mooltan to northern Hindoostan, and obtained permission from the Mogul emperors to settle in the Doab, on the Ganges and the Jumna.

During the confusion which ensued on the death of Aurengzebe, their chief succeeded in obtaining power and authority. They took possession of the present country of Bhurtpoor, and, by means of the rich booty which they had acquired, built the fortress of the same name. This fortress being constantly more and more strengthened by the addition of new works, became the asylum of the Jâts, and a secure depository for their plunder. Sooraj Mull, one of their chiefs, assumed the title of Rajah; and, though a Jât, he was so vain as to pretend to be descended from the caste of warriors. He was killed in a battle with Nudjiff Khan near Delhi, in 1763.

The first offensive and defensive alliance between the English and Bhurtpoor was concluded on the 14th November, 1803. By this treaty, the Rajah relieved himself from the payment of a tribute, and obtained, besides, possession of considerable terri-

tories, of the value of 20 pergunnahs.* But when Holcar, in his flight, took refuge, first in Deeg, and then in the fortress of Bhurtpoor, and incited the Jâts to rise against the English, General Lake advanced to blockade it. After four unsuccessful attempts to take it by storm, which were repulsed with the loss of three thousand men, a fifth attempt was on the point of being made, when the Rajah, Runjeet Singh, abandoned Holcar to his fate, and capitulated. On the conclusion of peace, April 17. 1805, the offensive and defensive alliance was renewed, the Rajah paid twenty lacs of rupees for the expenses of the war, and ceded to the English the territories before conquered from Scindia. The fortress of Deeg, and one of the Rajah's sons, remained in the hands of the English, as securities till the conditions were fulfilled.

In those years, when the Mahrattas ravaged almost all the states of India, Bhurtpoor and Alwar were the only ones, which, being protected by the British alliance, escaped; but though the Rajah was sensible, when he compared his flourishing country with the neighbouring states, that he was indebted for its preservation solely to the protection of the English, enmity and hatred, were, nevertheless, so deeply rooted in his heart, that they completely stifled every feeling of gratitude. The reciprocal distrust was kept up by disputes on the frontiers; and the question whether fugitives

* Hamilton says "these districts yielded a revenue of 754,000 rupees per annum."

were to be given up was a fruitful source of discord.

Runjeet Singh, however, died in 1823, and left four sons, and was succeeded by his eldest son Randir Singh, who died a few weeks after his father, without leaving any issue. The throne was then claimed by Durjan Sal, son of the third son of Runjeet Singh, who rested his claim on the fact, that his uncle had adopted him to the exclusion of his own brother Baldeo Singh. The latter, however, got possession of the Musnud on the 26th February, but he also died within a few months. Civil wars ensued; and the British government was induced to defend the rights of Bulwunt Singh, an adopted son of the last rajah, against Durjan Sal.

General Combermere advanced with 25,000 men to Bhurtpoor, effected a breach by the explosion of a mine, and stormed the fortress, with considerable loss, on the 18th January, 1826. A treasure of 2 millions and a half of rupees was found in the fortress, and taken to defray the expenses of the war. The fortifications of Bhurtpoor were demolished, and the Rajah, a minor, was educated under the protection of the English. When he assumed the government, a few years ago, the debts, amounting to twenty-five lacs, were paid, and the country converted into a flourishing garden. Should the Rajah, as seems probable, die without children, this fine country will fall into the possession of the English.

Thinking of the combats which had rendered

Bhurtpoor so very remarkable a place, I felt a high degree of interest as I approached the town, which is seen at a great distance. As I crossed the plain, I beheld on every side luxuriant fields of wheat and barley in full ear; and I was very much struck with the appearance of the tall, vigorous Juts, who were pursuing their agricultural occupations with their sabres at their sides, and their spears stuck in the ground, apparently for a land-mark. Their wives, too, were working diligently, close by their husbands. They are more robust than the Hindoo women, and were dressed in red garments, very much like shawls.

The agricultural implements of the Indians appear to be rude, heavy, and clumsy; no iron is to be seen about the plough, except the share; its place is supplied by wood or copper. The harrow, or the implement used to break the clods of earth, has wooden teeth, and the field when sown is levelled and rolled with a square, smooth beam. Just before reaching Bhurtpoor, I passed through a little wood, and turned from it towards the eastern gate.

Bhurtpoor is situated in 27° 15′ N. L., and 77° 32′ 61″ E. L., from Greenwich: it has 40,000 inhabitants, is surrounded only by a low wall, and consists of stone houses, which are two or three stories high. It is a very animated, but a closely built and dirty place. It was one o'clock when I passed through the narrow streets to the Char Baugh, that is, the Four Gardens, near the citadel; an uncommonly pleasant villa, surrounded by four small flower-gardens, which the Rajah has caused

to be laid out solely for the use of the English who visit him. Flights of steps lead from the gardens to a platform paved with stone, beyond which is the small villa, which is two stories high, with a veranda and a flat roof.

The keeper of this pretty villa is a Castellain, who is paid by the Rajah, and is directed to provide for the maintenance of the guests, and to attend to their wishes. The Rajah could not have found a more obliging man than this servant, in whom humour and wit were agreeably combined, and who saluted me with a friendly salam, as I alighted from my horse. I was much rejoiced to find two young officers from Agra, who had arrived a few hours before me, with the intention of spending some days here to enjoy the pleasures of the chase.

The indefatigable Castellain no sooner learned that I was the expected guest, than messengers were despatched in all directions to announce my arrival. Accordingly, his Highness's treasurer, and the minister of police, with a crowd of servants, appeared soon afterwards, to welcome me, in their master's name; and declared that the Rajah had given orders that every thing should be done to make my residence in his territory as agreeable as possible. I was first presented with a number of baskets, full of flowers, fruits, and vegetables, arranged in the most tasteful manner; then with fowls, sheep, eggs, and other provisions. The treasurer expressed his regret that his Highness had taken all his cooks with him to Delhi, and that it would therefore be impossible to set before

me such a repast as he ought: he added, that a carriage and elephants were at my command, to view the citadel and the city, at my convenience.

Close to the Char Baugh is an orchard, in which the Rajah keeps rams, cocks, antelopes, and quails, for fighting; and innumerable favourite birds, for the amusement of his wives. Among the game-cocks, are several for which his Highness had paid 200 rupees for the pair. Near this garden some tigers, and six leopards, trained to hunt antelopes, were kept: each of the latter animals reposed on a bedstead, and had two servants to attend on him, one of whom was constantly engaged in driving away the flies and other insects with a fan! On our return to the villa, a combat of animals was exhibited on the lower platform for my entertainment: — these combats are often the only amusement, and the only employment of Indian princes! The two ministers with their attendants stood round us in picturesque groups, and at every furious attack of the fighting animals asked us, with childish glee, if it was not *tumasha?* (very fine.)

When the sun was near setting, an elephant was brought to carry us to the citadel. It lies at the north-western end of the town, is in the form of a pentagon, and consists of walls of hewn stone sixty feet high, reckoning from the bed of the moat, which is thirty feet deep, and is full of water, in which there are many tortoises. Within the walls, besides, the old palace, which contains the harem, is the Rajah's new palace, surrounded with pretty flower-gardens and fountains. With the exception

of some closed apartments, this palace chiefly consists of open colonnades: one in the upper story contains the Rajah's sleeping apartment, in the hot season: the bed is so very large that ten persons might very conveniently lie down on it; costly carpets, chandeliers, some tables and chairs, are the only furniture of these apartments.

A small villa, sheltered by luxuriant trees, situated on an eminence, which rises in terraces, is the residence of the Rajah in the rainy season. The view from the platform commands the whole city, and the beautiful, richly cultivated landscape to a great distance. An extensive palace, built of sandstone and marble, in the Italian style, was nearly finished; and I was told that it was the Rajah's intention to fit it up for distinguished British visiters.

On the following morning, the treasurer of his Highness had arranged an antelope hunt with leopards, on the road to Deeg; and, in order that we might arrive more quickly at the place of rendezvous, relays of elephants were placed at the distance of every ten miles. We rode in the dead of night, that is to say, at three o'clock in the morning, through the solitary streets of the town, and then on a broad road, between a fine avenue of old fig trees to Deeg. When we had passed the gate, the heavens, with their countless hosts of stars, were spread over us in unclouded splendour and brilliancy, and were beginning to be tinged with a rosy hue from the first flush of the morning dawn.

Sunrise, on a fine spring morning, has always

a new and ineffable charm; but here, where the atmosphere is so rare that the colours appear equally tender and defined on the dark blue sky, where the brightest rose-colour gradually deepens into the most beautiful purple, and where at length the glowing orb of the sun rises from an ocean of gold, this sight is always inexpressibly magnificent: this morning we enjoyed this glorious scene in all its splendour. We had just mounted the second elephant, when the warm beams of the sun raised the temperature from 52° Fahrenheit to 63°. A little before seven o'clock we reached the carts on which the two leopards were placed.

The chase continued two hours, amid small woods and luxuriant wheat fields in full ear. The country abounds in game, and troops of antelopes were seen alternately with flamingoes and peacocks: these birds, which are looked upon as sacred, and paraded in great numbers in the fields, must not be pursued on any consideration. They are so tame, that we could have caught them with our hands. After we had let the leopards loose three times, I took leave of my companions and proceeded on the road to Deeg.

If I was already charmed with this lovely country, and astonished by the abundance of game, I was still more delighted as I proceeded on my journey mounted on an elephant, for I counted in one place above 300 antelopes, and great numbers of partridges and peacocks. At a short distance from Deeg, we met the camp of the Rajah, who was returning home to his capital; I, however, avoided

an interview, because I knew that it would not be convenient to his Highness.

A handsome, but ruinous gate, of the time of the highest splendour of the Mogul empire, leads into Deeg, which is otherwise quite open, and contains a neglected clay citadel, and some colossal Mogul ruins, which resemble those of Delhi. On the other hand, there is a palace built by Runjeet Singh, which is one of the finest Hindoo edifices of modern date. On my arrival there, I was received by the governor of Deeg, and the principal persons in the town, who offered to show me the palace and the gardens.

The palace, which is situated in a pleasant fruit and flower garden has a very fine façade, and projecting wings. There are several open, vaulted colonnades, in the Mogul Hindoo style, which are closed with curtains. Great care has been bestowed on the waterworks; there are no less than 600 fountains, in the most varied forms; but as eight days are requisite to make them play, I was obliged to content myself with looking at the hundred fountains of the front basin. From the centre arcade of the principal building is a complete view of these waterworks and of the garden in its whole length; and here a seat was placed, that I might enjoy this interesting sight, as well as the splendid show of flowers.

The officers of his Highness behaved with the most delicate attention, and presented me with beautiful baskets of flowers and fruits; making many inquiries respecting my wishes or commands,

and were pleased repeatedly to express their regret that I would not spend the night here. When I took leave, the governor requested me to sign a report to the Rajah, that his Highness might be convinced, that I was satisfied with my reception.

After having rested here above an hour, I again mounted my elephant, and rode on to Mathura. In the vicinity of a village, about half way from Deeg to Mathura, is a beautiful Hindoo temple, situated in the middle of a garden, and before it is a large walled tank, with steps descending into it.

A battalion of his Highness's troops was encamped near this temple. Most of the soldiers were bathing in the tank, others were performing their devotions in the pagoda, and gave me a view of Hindoo worship on a large scale; but it was rather a picturesque and original than an elevating scene.

In the last village of the Rajah's dominions I had to change my elephant for a palanquin. While the bearers were preparing for their journey, the chief of the place, with several attendants, paid me a visit, and, to show their hospitality, brought flowers, almonds, raisins, and sugar-candy in plated earthenware vessels, and repeatedly expressed their satisfaction at my tasting some of the sweetmeats. At four o'clock I was already on the classic soil of Mathura.

When Mahmood I. of Ghuznee destroyed this remarkable place in 1017, and gave it up to plunder for twenty days, he was so struck with its splendour and extent, that he wrote to his governor at Ghuznee that, "there were in it a thousand buildings

and temples, mostly of marble, as firm as the faith of the faithful; buildings which must have cost many millions sterling, and have required at least two hundred years for their erection."

Mahmood spared the temples, the solidity and beauty of which are said to have restrained him; but part of the city was burnt, and all the idols, the majority of which were of gold and silver, were destroyed or melted down. According to Ferishta, there were five idols of gold here, whose eyes, which were made of rubies, were worth 50,000 denari (22,333*l.*); on another idol there was a sapphire weighing 400 miscal, and the idol itself yielded 98,300 miscal of pure gold. Three hundred camels were loaded with silver alone, and sent to Ghuznee: but there are now scarcely any remains of the ancient capital of the Saracenæ, though some spots indicate that extensive buildings formerly stood there. Mathura having been the birthplace of Krishna, is the resort of pilgrims and of Hindoo princes; among whom, the Rajah of Bhurtpoor comes several times in the year to wash away his sins, and also goes to Bindrabun for the same purpose.

Mathura is built in the form of an arch, on the elevated right bank of the Jumna, hard by the river, where there are numerous flights of steps descending into the water, which is the resort of many hundred persons, who come from far and near to bathe, in this spot which is sacred to Krishna. The town was formerly surrounded by the lofty wall, of which only some fragments and three gates now remain; the old fort, which stands on a high

hill, also lies in ruins, but, like the town itself, has an uncommonly picturesque appearance, when viewed from the flat sandy plain on the opposite bank.

The interior of the town is extremely dirty; the streets are narrow, irregular, and dusty, and in some places so ill-contrived, that two persons can scarcely pass without touching each other; where the bazars are situated (of which there are 2350) the houses, which are built of bricks or clay, rise to the height of two or three stories, whereas in all the other parts they are little better than huts. The city is divided into 58 quarters, containing 7000 brick houses with flat roofs, 5000 houses built of clay thatched with grass or reeds, 190 Hindoo mandars or places of prayer, and 19 mosques.

Among the latter is the famous mosque built by the Emperor Aurengzebe, which is called by his name. A magnificent Hindoo temple, erected by Rajah Beer Singh Dro, of Oorcha, at the cost of 36 lacks of rupees, formerly stood here. This temple Aurengzebe caused to be pulled down, and with the materials built the present mosque on its site. The population of Mathura is estimated at 6000 Mussulmans, and 54,000 Hindoos; among the latter there are 15,000 Brahmins and Fakirs, who live about the holy places, and on the Ghauts (open flights of steps), on the banks of the river, and subsist on the alms of the devotees.

Though the Jumna is navigable at all seasons of the year, even for large boats, trade is not considerable, because the surrounding country produces only corn and cotton. In the rainy season the

river extends to the breadth of 600 paces, but in the dry season it divides into several arms, and forms sand banks, and, in some places, (for instance, near the cavalry barracks,) is only three feet deep. It is said, that since the canal between Karnaul and Delhi has been restored, the depth of water in the river has decreased two feet at this place: from October to June the communication is kept up by a bridge of boats below the town.

The soil is light, sandy, and mixed with Cankar: it is not, however, favourable to horticulture, because the water of the wells employed in irrigation is for the most part brackish, the earth is saturated with saline particles, and in many places undermined by white ants. Grapes, strawberries, and peaches, which flourish in great perfection at Meerat and Karnaul, are here rare and insipid. There is, however, a great abundance of water-melons, some vegetables, and even potatoes. When the English took possession of this place in 1803, Mathura was made a sanatory station: 10,000 men were formerly quartered here; but at present the garrison consists of only one regiment of sepoys and a troop of artillery: the cantonments are to the south of the town, and are crossed in all directions by roads made of Cankar.

My friend at Agra had given me letters of introduction to Mr. Raikes, his colleague at this place, who had been expecting me for some time, and received me in the kindest manner. After my fatigue and privations, because in the last two days I had in fact lived on fruit and rice, a bath was the

first thing that refreshed and reinvigorated me. I was unfortunately obliged to renounce the pleasure of excursions in the neighbourhood, because my dawk from Agra to Cawnpoor had already been provided for, for the following day. I was, however, fully indemnified by making the acquaintance of Mr. Raikes, who, like so many of his countrymen residing in India, is distinguished by his cultivated understanding and his urbane and friendly manner, and possessed the happy art of making the evening pass in the most agreeable way possible.

On the following morning, at 3 o'clock, I proceeded in a palanquin, to a village on the high road, ten miles distant, and twenty-two miles from Agra. It was my intention to go to that city in a buggy, which my friend at Agra was to send to meet me, and Mr. Raikes had furnished me with a Suwar, to provide against any mistakes; but when we reached the village no carriage was to be found, and I had no resource left, but to mount the Suwar's horse, and continue my journey alone, in hopes that I might find some other conveyance on the road. However, I saw neither carriage nor camel for ten miles, when my horse became so tired, that I was obliged to proceed at a very slow pace. Luckily for me, I met with an officer under Mr. Raikes, who was just on the point of returning to Agra in his carriage, in which he very politely offered me a seat, which I gladly accepted, and left the horse under the care of the chief magistrate of the village. We had scarcely set out when we met the camel,

and a Suwar sent by my friend from Agra; and it appeared that a misunderstanding had been the cause of the delay. Thus I reached the town in very good time, and quickly making preparations to continue my journey, took leave of my friend, and set out in a palanquin for Cawnpoor.

LETTER X.

TO ALEXANDER VON HUMBOLDT.

Journey to Cawnpoor.— The town and the neighbourhood.— Journey to Lucknow.—Historical notices of the kingdom of Oude.—Lucknow.—House of the British Resident.— Combats of elephants.— The country palaces of the King of Oude. — Nasseeree-Baugh, and Padsha-Baugh. — The Mews.— The palace of Constantia.— The Observatory.—The road from Husan-Abad.—The tombs of Imam-Bara and Husan-Abad. — Rides through the bazar.—Audience of the King of Oude.—His palace and mode of life.— Tomb of the Nabob Saadut-Ali Khan. The King's menagerie.—Ride along the Goomty.—Return to Cawnpoor.—Departure for Allahabad.—Allahabad and its environs.— Tombs of Shah Kusra.— Society at Allahabad.—Journey to Benares.— Benares.—Peregrination through the city, and view of the Hindoo temples.— The village of Durgagund with the sacred monkeys.—Ruins and tower near the village of Saranath.

Benares, March 14. 1843.

I TAKE it for granted that you have read my letter to Mr. Carl Ritter, in which I give an account of my stay at Agra, and of my journey through the country of Bhurtpoor. Resuming my narrative at the point where I broke off, I will now give you an outline of some of my proceedings in the kingdom of Oude, in Allahabad, and Benares. You will probably hear many things, with which you are

already acquainted; but an eye-witness is always inclined to be led away by his own personal experience, and to take for new what is already well known.

I left Agra at five o'clock in the afternoon of the 24th, and performed the journey to Cawnpoor, a distance of 130 miles, in twenty-four hours. My bearers took me over the bridge of boats, to the left bank of the Jumna, and proceeded, at a brisk pace, on a road of Cankar, which is partly planted with trees, through the fertile, diversified Doab, to Mynpoore. It is, as Dr. Adams has observed, a light-coloured, slimy soil, consisting of clayey, silicious, and calcareous earth, which, as you approach Allahabad, is more and more mixed with mica, which is not found on the south bank of the Jumna: it is very different from the Bundelcund side, where a black clayey earth, mixed with vegetable substances, predominates.

On the 25th, at eleven in the morning, I reached the town of Mynpoore, which is surrounded by pleasant gardens, and elegant bungalows: here I first met the bearers of water from the Ganges, which is taken by the Brahmins, at certain points of that river, particularly at its confluence with the Jumna: it is sealed by them, or attested by a certificate as the genuine sacred water, and is delivered to the bearers. It is usually put into round brass vessels, with flat lids, which are enclosed between four small bamboos, tied together in a point at the top: two or four such vessels fastened to a bamboo cane, lying over the shoulder,

are carried by the bearers to the most distant parts of India, and are sold to the princes and nobles at high prices, or, they are presented as consecrated offerings to temples which enjoy particular celebrity.

In the hours of noon, when the burning heat of the sun renders travelling very fatiguing, I passed many extremely picturesque groups of travellers, who had pitched their tents, or were resting under the shade of bananas and mangoes; merchants with their waggons of goods, families going to weddings or other festivities, bayaderes, water-carriers, and peasants; the men with their sabre in their hand, and a shield at their back; the women enveloped in white garments. In the vicinity of these shady places there is generally a tank or a well, at which the weary travellers refresh themselves by a bath, or by sprinkling themselves with water, while others are preparing the repast, or smoking the hookah in silent contemplation.

I arrived at Cawnpoor on the 26th February, at 1 o'clock, when the heat was 82½° Fahr., which was extremely oppressive. The town itself (situated in 26° 30′ north latitude, and 80° 12′ east longitude from Greenwich) is small, mean-looking, and dirty; but on the right bank of the Ganges many hundred bungalows, the barracks of the troops, and the bazars, extend in a semicircle, for nearly five miles, which imparts to the whole a striking and splendid appearance. Cawnpoor is a principal station of the British, in which there are at present one European regiment of infantry, one European regiment of

cavalry, four regiments of native infantry, one regiment of light cavalry, some companies of artillery, and several depôts; in all, above 8000 men.

Several of the bungalows are most picturesquely situated, on the banks of the Ganges, which rise to the height of 100 feet: they are fitted up most luxuriously, and have very extensive gardens, in which tamarinds, mangoes, bananas, neemes, acacias, and fig trees (*F. rel.*), overshadow a rich carpet of flowers which charms the senses by the magnificence of its colours, and the fragrance of its perfume. In the circumjacent country, there are fine fields of wheat and barley in ear, which are succeeded by the crops of maize, rice, sugar-cane, cotton, gram, jowary, and indigo; potatoes, pease, and cauliflower, and many other vegetables, are grown in the gardens, but the former are insipid. This is the time of the birds of passage, some of which, especially the ortolans, are considered a dainty: they are rather larger than our larks, but their taste is more piquant. The climate is very agreeable to the European from October to the end of February, and fires are by no means unwelcome in the morning and evening. On the other hand, the time of the hot winds, from March to July, and the rainy season which succeeds, are equally unhealthy and intolerable. In the former, thick clouds of dust constantly load the dry, glowing atmosphere, against the prejudicial influence of which, even the mats of the verandas, though kept constantly wet, afford no adequate protection; and when the monsoons bring incessant torrents of

rain, which cause all the rivers to overflow, the air is filled with very disagreeable dampness which produces fever and cholera.

One of my friends had given me an introduction to his brother-in-law, Lieutenant Anson of the ninth regiment of Lancers; but before I could find his residence in this great city of villas and bungalows, several hours had passed away, and evening would have come on, if that hospitable officer had not sent one of his servants to meet me. I passed only one day at Cawnpoor, chiefly among the officers of the ninth regiment of Lancers, who had the kindness to make me a member of their mess.

On the 27th, at six in the afternoon, I set out by dawk, for Lucknow, which is forty-three miles distant. The day was clear, but extremely warm and oppressive; for the temperature, which had hitherto been, uniformly, not above 58° in the morning, 82½° at the most at noon, and 73½° in the evening, suddenly rose on this day to 60° in the morning, 87° at noon, and 78° in the evening, at which it remained almost unchanged for several days. My palanquin bearers carried me over the bridge of boats thrown across the Ganges, which is 500 paces in length, and subsequently for some miles along the sandy bed of the river. As soon as I passed from the English territory into the kingdom of Oude, — the ancient North Kausala, or "the Happy," — I was struck with the difference in the cultivation of the soil: there, the country was like a garden, here, there are only a few arable fields amidst immense tracts of desert.

The vizirs of Oude, the representatives of the great Moguls, made themselves quite independent of the throne at Delhi after the death of Aurengzebe. They are some of the most ancient allies of the English; for their country was guaranteed to them as far back as the year 1765, in consequence of which, in 1768, the vizir engaged not to maintain more than 35,000 men under arms, of whom only 10,000 were to be disciplined like the British troops. At a later period, the British government having secured to the vizir the possession of some portions of territory, he engaged to pay two lacs and 10,000 rupees per month, in order to subsidise for his protection, a corps of two battalions of Europeans, six battalions of sepoys, and a company of artillery. The vizir being unable sufficiently to protect himself, either in his own country or against attacks from without, became more and more dependent on the English, and was gradually obliged to consent to the cession of larger tracts of territory, and to the payment of more considerable subsidies.

By the offensive and defensive alliance, concluded in the year 1798, Sadat Ali Khan not only agreed to pay a subsidy of 66 lacs per annum, but ceded Allahabad to the English, and consented to receive an auxiliary corps of 10,000 men: it was stipulated at the same time that the vizir should not make any political alliances without the consent of the English. The payments agreed upon being, however, made very irregularly, the British government induced the vizir to cede territories of the annual value of 135 lacs: the English, on their part, promised to

protect him on all occasions, and for that purpose stationed a brigade with some artillery at Lucknow.

On the other hand, this shadow of a prince was recognised by the English, in 1819, as King of Oude, and in the following year, on his coronation, he assumed, to his great satisfaction, and to the vexation of the Mahometans, the titles of "Father of Victory, Restorer of Religion, Protector of the Stars, the true Sultan, and King of the Age!"

By this proceeding he put an end to the nominal connection which still subsisted, as vizir and subedar of the King of Delhi, and made himself a prince wholly dependent on the English. In the Burmese war the king lent to the British government 3½ crores of rupees at six per cent.; of which sum, however, the Company retained a part, for which it engaged to pay certain pensions, to the relations and ministers of the king, after his death. For on the death of a king of Oude, not only are his immediate officers changed, but his relations are set aside, and the ministers who were in office disappear from public life.

King Naseer-ud-din Hyder, who is well known as a poet, died on the 7th of July, 1837, and his next surviving uncle on the father's side, Naseer-ud-dowlah succeeded him on the throne, according to the Mahometan law; but the widow of the late king wished that her adopted grandson, Mun Jaun, should be king, and she succeeded in seeing him placed on the throne, for a few hours, in the Baradehri of the palace. Colonel Low, who at that time resided at the court, with his brother-in-law

Captain Shakespeare, was in the palace endeavouring to dissuade the king's widow from this step: but all his remonstrances were fruitless, and he was for a time exposed to the greatest danger from her adherents, from which he and his brother-in-law were not relieved, till the troops burst open the gates of the palace, by means of elephants. The queen-mother, with the pretender and the chief partisan, were taken prisoners and conveyed to Chunar.

Naseer-ud-dowlah, who was constantly confined to a sick bed, by bodily sufferings, reigned only five years. Mohamed Umjud Ali Shah, who has now been on the throne for the last eight months, governs a country 23,922 English square miles in extent, with only three millions of inhabitants, most of whom are Hindoos: he was born and educated in the harem, and is dissolute and fond of pleasure. Yet this ignorant prince, encouraged by unprincipled flatterers and courtiers, fancies that he is able to guide alone, the reins of so extensive a kingdom.

Insurrections take place, alternately, in all parts of the country. The revenue, which formerly amounted to nearly three millions sterling, now scarcely produces half that sum, and must be collected from the great Jaghirdars by military force. Yet the court is still surrounded with incredible splendour, and is rich in gold, in jewels, and elephants, which, however, is chiefly defrayed by means of the treasures amassed by his predecessors, which are said to have amounted in 1804 to 10,000,000*l.* sterling.

The army, consisting of 43,000 men, with more than one hundred pieces of cannon, is ill paid and equipped, with the exception of the few disciplined troops, among which there are many half-castes.

After travelling about twenty miles, I came to the new road which has been made by the King's order, and crossed several small, arched stone bridges. Immediately after midnight, the sky was suddenly overcast, the lightning flashed on all sides, the storm came nearer and nearer, and the lightning was so bright and continued, that the whole country seemed to be in flames. My bearers ran as fast as they could, almost five miles in an hour; but the storm, accompanied with a violent hurricane and rain, overtook us, the torch was extinguished, and the bearers were compelled to set down the palanquin. Surrounded by these half-naked figures, who, seeking protection behind the palanquin, crouched closely together, I was compelled to lie still, for a whole hour: the storm and the lightning then ceased, the thunder died away, a total calm suddenly succeeded, and the starry heavens appeared without a cloud. This storm was followed by an uncommonly fine morning; nature seemed to be revived; the air was purer, and more aromatic than ever, and the verdure of the fields, and the foliage of the trees, glowed in the brightest hues. At a short distance before I reached Lucknow, I met a man upon a camel, who was sent to meet me by Captain Shakespeare, the political agent at that city, to

whom I had been introduced by letter, by his brother Sir Richmond.

Lucknow is situated in 26° 53′ north latitude, and 80° 58′ east longitude from Greenwich, on the banks of the river Goomty, on the classic soil of the Lakhsmanavati. The city is very irregular, partly dirty and closely built, partly consisting of handsome, broad, clean, streets, and has a population of 300,000 inhabitants. Splendid buildings and monuments alternate with mosques, fine gardens, and villas, which bear evidence of the lavish profusion of vain and foolish princes, who endeavoured, by means of their treasures, to collect all the curiosities and toys in the world, in order to adorn with them their palaces, and the tombs of their ancestors, in the most childish, ridiculous, and grotesque taste.

As we approached the open city, which, on this side, did not show any thing of its extent and splendour, my guide led me past some large gardens, then through several narrow, insignificant streets, till we reached the fore court of a handsome building, the residence of Captain Shakespeare. I was received by this accomplished officer like an old friend, and found every accommodation in his pleasant abode, which is fitted up in the most convenient manner.

This villa is a strong building, two stories high, with verandas attached to both stories. The lower apartments open into a small, but very elegant fruit and flower-garden, on the side of which there is a walled basin for swimming: the

usual bathing apartments are at the four corners of the house, adjoining the bed-chambers. This charming residence, like most of the houses occupied by the English in this city, was built by Europeans, who were in the service of the vizirs and kings of Oude, whose aide-de-camps they were: the King keeps them in repair, and has left them to the English free of expense.

In the immediate vicinity of this house, separated from it only by a wall and garden, is the palace of the British ambassador at this court. It is erected on a small eminence, and consists of two large, handsome buildings, which are opposite to each other, and have a colonnade in front. In one of them, which contains three stories, the apartments under ground are for the hot season, and in the two above ground there are only the sitting rooms and the offices: all the apartments are spacious and handsome, and are fitted up in the most costly and tasteful manner.

From the platform of this house there is a magnificent view of the whole city, which appears like a panorama, and with its many white minarets, gilded cupolas, palaces, sepulchral monuments, and gardens, traversed by the navigable Goomty, has a very grand effect. The life and bustle of the population, which is more Mahometan than Hindoo, may be traced to the most distant point. They have quite a mania for training flocks of pigeons, which swarm about the royal palaces, and almost every house, and are taught, according to signals

made with red flags, to rise in the air, to disperse, and to re-assemble.

When the eye returns from the distant prospect to the scene immediately at hand, it is refreshed by the view of a beautiful flower garden, which surrounds this palace on three sides. In the second edifice are the state apartments; spacious saloons, furnished with costly chandeliers, mirrors, and silk divans. It is the custom for the ambassador to return the invitations to breakfasts and dinners which he has received; the King, therefore, is present at these fêtes two or three times in a year, with his sons and the officers of his household, amounting to more than twenty persons; the King, however, always brings his cook with him, and takes nothing but tea. As soon as dancing begins, his Majesty invariably retires.

General Nott, the present ambassador, had made his entry into Lucknow a few days before my arrival. On this occasion the King and the people had received the celebrated General with the greatest honours. His Majesty, surrounded by his sons and courtiers, mounted on 200 richly adorned elephants, and attended by all his regular troops, went out to meet him: almost all the inhabitants in their gala dresses joined the procession; and General Nott assured me that it was a truly fairy scene, exceeding all the pictures which the fancy could form of an enchanted Indian kingdom.

The King had prepared a breakfast for the General, and afterwards the company viewed from the arcades on the Goomty, a combat of elephants

which took place on the opposite bank. This is a singular, but for the Mahouts a very dangerous, amusement; for only male animals with tusks are selected for it, which are driven on by the Mahouts till they rush against each other. When the elephants begin to combat, the shock is often so great, that the Mahouts are thrown off and trampled under foot, and the furious animals cannot be separated except by firing: on this occasion, however, the combat was not dangerous; one of the elephants repeatedly ran away, and, when he met his opponent, made but little resistance: he was soon afterwards seized with the Matta, and killed his keeper.

On the first day of my visit, as soon as the sun had partly gone down, and the heat of 89° Fahr. was less oppressive, my kind host drove me to a summer palace of the King. Though two elephants with splendid houdahs stand from morning till evening before the palace of the ambassador, and of the resident, ready for his service, we preferred a light buggy, and drove through broad, well-watered, macadamised roads, round the royal palace, to the Goomty. On the way, I had ample opportunity to observe one of the fancies of the King, which consists in having all the houses of the city painted white, or in colours, and covered with scenes of Indian life.

It is not his object to encourage works of art, but to produce something gay and glaring to strike the eye, and make the spectator laugh.

There are two bridges over the Goomty; one of stone, which is arched, at the north end of the city,

and a pontine bridge at the south. An iron bridge of three arches, 200 paces in length, which Saadut Ali caused to be brought from England in 1810, had remained, up to this time, in the cases in which it was brought. Now, however, it was at length resolved to put it up; but, when the workmen came to place it together, they discovered that some of the pieces were broken, and thus the undertaking is necessarily delayed.

We crossed the bridge of boats, which is 240 paces broad, and proceeded, in the first place, to the Nasseeree-Baugh, which is situated near the river. This is a small garden in the French style, with a summer-house, adorned, or rather overladen, in a very tasteless manner, with articles of glass, china, bad paintings, copper-plates, and all sorts of bagatelles. The Padsha Baugh (or King's Garden), which is situated at a short distance, is, on the contrary, a large and beautiful garden, laid out in the English style, and is uncommonly delightful. A basin with many fountains intersects the garden in its whole length. The ground is covered with the greatest variety of beds of flowers, overshadowed by the dark-green foliage of mangoes, and oranges covered with their fragrant flowers. "These are Bombay mangoes," said the gardener, "but they do not produce such fine fruit as in that country." The effect of the natural beauties of this spot is spoiled by the many painted statues, models of sandstone after the antique, &c. which, by the King's orders, have been daubed with a dirty red colour, and produce a most disagreeable impression.

At the further end of the garden are two pretty summer-houses with marble baths, and vapour-baths, connected with a spacious harem, which consists of a quadrangular building, the windows and doors of which are towards the inner court. This edifice is so situated, that the King can see the amusements of the ladies from the colonnade of the palace. His Majesty often spends several days here secluded from all the rest of the world, and gives himself up completely to the pleasures of the harem.

We next visited the King's private mews: a large square court surrounded by the stables. Above 100 horses were led out before us; among which, were several fine Arab and half Arab animals, but they are all so well fed, that they are wholly incapacitated for any great exertion. The Indian horses (without Arab blood), which are seldom more than five feet two inches high, are not so handsome as the European; the head is large, and not so noble; the ears lie too much forward, but nevertheless, the animals are spirited, hardy, and vigorous. The stables are opposite the royal palace, and so near the bank of the river that we resolved to view the King's yacht.

The sovereigns of Oude have arrived at splendour and luxury, in every thing about them. Naseer ud-din Hyder procured, in 1820, the first steam-boat, for excursions on the Ganges; but this did not satisfy him; and he therefore obtained from Calcutta, at a great expense, a yacht built on the model of a man-of-war. On board this handsome

vessel the King has his own apartment fitted up in the most costly manner; but which, as well as the vessel itself, is now in a very dirty and neglected state. On our way back we met the King's second son, a stout youth fifteen years of age, in an open palanquin, wearing a head-dress resembling a tiara, and surrounded by a disorderly crowd of dirty lance bearers and attendants on horseback and on camels; elephants and horses closed the rear. His countenance beamed with cheerfulness and contempt, and he repeatedly nodded to us in the most friendly manner.

In a desolate mangoe-garden, four miles to the south of the city, near to the river, is a large, shapeless palace, called Constantia, which was erected by Claude Martin, the Frenchman, at an expense of 150,000*l.* sterling. We rode to it the following morning, before sunrise, accompanied by some horsemen. Constantia, which is five stories high, is built of marble, sandstone, and bricks; it is a medley of the French, Italian, and Greek styles, combined with Hindoo and Mahometan architecture, and has two towers, which stand on either side of the platform: the battlements and towers are adorned with colossal lions. The apartments, which are small and dark, are ornamented with looking-glasses, shells, and various kinds of Italian sculptures, and bas-reliefs, of plaster of Paris and marble. It bears the following inscription: "*Labore et Constantia.*"

Claude Martin was originally a member of the Roman Catholic church, but having disagreed with it, he stigmatises its customs as prejudices, its

ordinances as priestcraft. He found, however, no comfort in the other religious creeds which he successively adopted, and, perceiving, as he said, that their ways to heaven were even still more absurd than the faith in which he had been brought up, he subsequently returned to his first belief, and devoted his life to the relief of the poor and helpless. In this spirit, he founded, at the expence of 100,000*l.* sterling, the institution at Calcutta, called *la Martinière*; in which fifty Christian boys and twenty-six girls received education gratis. His body reposes in a marble sarcophagus, in one of the lower apartments of this palace, with the following inscription: "*Here lies Major-General Claude Martin, born at Lyons*, 1735, *arrived in India a common soldier, and died at Lucknow* 13*th of September*, 1800. *Pray for his soul.*" Four statues the size of life carved out of wood, representing grenadiers, with a musket on the shoulder, keep guard in the four niches.

This extensive palace is now in the possession of the King, who allows the English to live in it at their pleasure. From the summit of the towers, there is a very wide and noble prospect: to the south spreads the valley of the Goomty, bordered by corn-fields, jungles, and woods; and to the north lies the large handsome city, to which the minarets, and the gilded and white cupolas of the numerous palaces and sepulchres, give inexpressible splendour. In front of the palace of Constantia, is a reservoir, with a column forty feet high, rising in the centre, and the eye is refreshed by the bright colours of

a pretty flower-garden, and the dark green of the mangoes, which flourish all around.

Next to this is an extensive domain, called the Dilkusha Park, "The king's Delight;" it is an artificial wilderness, well stocked with antelopes, peacocks, and jackals. In this park is a small country-house, belonging to the King, which was built by Mr. Ousley an Englishman, who resided here as aide-de-camp to Naseer ud Dowlah. The apartments are fitted up in the French style, and are ornamented, with indifferent oil paintings. When we had viewed it, we rode home along a fine road lately made through the park.

After having refreshed myself with a bath, and partaken of a good breakfast, I mounted an elephant and rode to the observatory. The kings of Oude have for many years patronised astronomy, more, however, from motives of curiosity and love of astrology, than from any interest in the science itself. The observatory stands in the middle of a garden, at the south end of the city: it is provided with a library and the necessary astronomical instruments, and a new telescope was about to be set up. Major Wilcox, who is a very scientific man, and has the superintendence of this institution, has even introduced a magnetic observatory: he is assisted by several natives who have been educated in the English school, and of whose capacity, and accuracy, both in taking observations, and in making calculations, Major Wilcox spoke in the highest terms. The present king frequently visits the observatory in the hope of learning his fate from the stars. His Majesty has recently entreated

Major Wilcox to contrive some plan, by means of which a gun, which is to be placed before his palace, shall discharge itself, every day, precisely at twelve o'clock.

The last king, though constantly confined to his bed by bodily sufferings, and consequently unable to enjoy the sight of the various buildings, which he caused to be erected, took great interest in the embellishment of the city. He expended large sums in making the Husan Abad, a broad and handsome street, which runs parallel with the river towards the bridge, and traverses a considerable portion of the northern quarter. Thousands of people congregate here in the afternoons, and pass their time in the bazars, and in the fruit, flower, and corn-market. I also frequently resort thither mounted on an elephant, which affords the best possible opportunity of overlooking the whole, as well as of observing the details, and I daily contemplated these scenes of Indian life with increased interest.

In the centre of the Husan Abad is a lofty portal, ornamented with many small towers, and at the further extremity of the street is the Imaum Barree (holy place), where the Vizir Asoph ud Dowlah is buried. A noble gateway leads to the fore-court, which is planted with flowers, and opposite to it is one of the grandest structures in India, containing the mortal remains of the architect who erected the bridge. The façade is fronted by a vaulted veranda, 280 feet in length and 30 in breadth, and at the north end of it there

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is a silver pulpit. This is the resort of devotees; and whenever the priest chants verses from the Koran, a man with a drawn sword stands at his side. Among his audience, the descendants of the Prophet are distinguished by their green dress, and the priests by their black or blue robes. The veranda communicates with a vaulted hall 160 feet in length, 60 in breadth, and 40 in height, in the middle of which stands the silver tomb of the vizir and his wife; but this noble hall is deprived of all dignity or solemnity, by the mean and trifling ornaments of lamps, chandeliers, bells, pictures, and birds, with which it is bedizened. At either extremity of this hall are two square rooms sixty-two feet in breadth. Close to this colossal edifice stands a large mosque, built of sandstone; it is ornamented with two high minarets, and three bold vaulted cupolas; and, like the mausoleum, is painted white.

Not far distant in Husan Abad, is the sepulchre of Naseer ud Dowlah, which he caused to be erected for himself, and in which he was interred only a short time after it was finished. His principal servant, Asseen Ulla, who is in disgrace with the present King, but is under the protection of the English, has been nominated to the office of keeper of his master's tomb. The good-tempered little man, attired in his state dress, received us at the gate, and led us through a pretty flower-garden, where many fountains were playing: this garden is enclosed on both sides by stone buildings, which are copies of the Tauje Mahal, in miniature. The

sepulchre, which is opposite the entrance, is a plain building with a veranda, and contains several apartments, in the centre and largest of which stands the silver sarcophagus. But here, too, there are so many chandeliers, lamps, glasses, and pictures hung, in the most tasteless manner, that it looked more like the show-room of a glass warehouse, than the sepulchre of a king: it is said, that articles of this description to the value of five lacs, or 50,000*l.* sterling, are accumulated here. The sight of these ridiculous absurdities so amused me that I could scarcely preserve my gravity; and when Asseen Ulla asked me whether I did not think it very beautiful and magnificent, I was actually so confused that I could not make any reply. No doubt, the poor fellow thought I was quite overcome by the magnificence of his master's tomb. The lateral buildings contain a menagerie of the rarest birds, and quadrupeds of India; a large gold-coloured, long-haired goat, from Nepaul, with the head of a cow, particularly attracted our notice. On parting, the good man presented us with some beautiful flowers; and after thanking him for his civility, we mounted our elephant, and proceeded to view the buildings in the Husan Abad street, and the old bazars of the city.

The objects which first engaged our attention were a tennis court, a Belvidere, and a menagerie, which lie near the bank of the river, and immediately strike the eye; we likewise saw a large mosque in an unfinished state, and which will probably ere long be a mass of ruins, as the present king is not

inclined to grant the vast sums necessary for its completion. We were much amused with our rides through the old bazar, a long, narrow and dirty street, in which the principal business of Lucknow, with all its peculiarities, is centred. The bazars are kept on the ground-floors of the houses, which are three stories high; the two upper stories are furnished with neatly carved verandas, which run like balconies in front of the sitting-rooms. As soon as the sun declines, the inmates of these houses appear in the balconies in a variety of groups, and look at the traffic in the streets; and as most of the bayaderes reside here and appear unveiled, I had ample opportunity of seeing these fair women of Lucknow. They were all bare-headed, and their beautiful black hair fell down in braids, or was interwoven with jewels; most of them wore large nose-rings, which hung over the corners of the mouth, and their long ear-rings touched their shoulders. Very few of them could be called pretty, but they have piercing eyes, which look the more brilliant because their eyelids are blackened with antimony. A coloured scarf was thrown lightly and gracefully across the neck and shoulders, and displayed rather than concealed the fine contour of the upper part of their persons. They did not fail to make many remarks upon us, and sought to draw our attention, by laughing, joking, and tittering, but it is by no means advisable to pay any attention to them, as these bayaderes are extremely importunate.

General Nott had the goodness to obtain me the

privilege of an audience of his Majesty, to whom I was to be presented on the 2d of March. As we were not to go to the palace till 9 o'clock, I first visited the poor-house, which is under the direction of Dr. Logan. It contained 130 inmates, most of whom were blind. They were lodged in healthy, cleanly apartments, and seemed very comfortable. Dr. Logan employs them in spinning, weaving, and other light manual work, though he at first found great difficulty in effecting this; the blind especially being very unwilling to learn, because they considered it as a punishment not to be allowed to pass their lives in indolence. Now, however, the Doctor has the pleasure of seeing them quite happy in this employment, and manifesting their gratitude to him by the greatest diligence. Each of these poor persons costs two and a half rupees per month. During the famine of 1838, above 800 persons were received into this institution. There is an hospital connected with this poor-house, in which above sixty men and women enjoy every attention. Dr. Logan, every morning, receives the indigent poor of the city, who are furnished with medicines gratis. The beneficial influence of this hospital and dispensary may be inferred from the fact that above 6000 persons were relieved here last year, as I myself can bear witness to, from the tables which were shown me.

The appointed hour for my presentation to "The Protector of the Stars" having arrived, General Nott, Captain Shakespeare, and myself, accompanied by a guard on horseback, drove to the

Furrahbaksh, *i.e.* the place of pleasure. The royal palace lies at the south-east of the city, close to the right bank of the Goomty, and has six principal courts. A large portal, with iron gates, leads to the Pateh-Mahalah, in which is the spacious hall Naubut-Khan, where a military band usually performs every morning and evening. From this first court we entered the Baoli, an oblong parallelogram, ornamented with flower beds, in the centre of which is a large marble basin, where little boats were plying for the amusement of the ladies, and many beautiful fountains jetted the cool waters into the air. The Furrahbaksh lies towards the river: it consists of open arcades and many apartments which may be closed with the most costly curtains, and in the hot season are cooled by perfumed matted reeds, which the attendants maintain in a constant state of moisture. Opposite to the Furrahbaksh, flights of marble steps lead to the great throne hall, a splendid saloon, supported by pillars, where stands the golden throne, inlaid with diamonds, pearls, and rubies.

Towards the east, parallel with the Baoli, is Sangi-Dalaun: it is built of hewn stone, and rises from a vaulted terrace. It is surrounded with double arcades, behind which are the apartments of the inmates. The four corners and the principal façade are crowned with cupolas, whose richly silver gilt roofs glistened splendidly. The inner space is covered with a most beautiful bed of flowers, interspersed with fountains and fine shady avenues, and in the middle rises a small mosque,

with gilded minarets and pavilions for the ladies. There are four distinct entrances to the apartments; a covered one on the north side for the ladies; one to the south for the king, and two portals on the east and west for strangers. The rooms are crowded with silk divans, works of art, paintings, and engravings. In almost every room there is a portrait of Naseer-ud-din Hyder, who was sometimes taken in the Indian, and sometimes in the European dress. Among the lower apartments, we accidentally discovered a room hung with black cloth, on which skeletons were painted, and where all sorts of instruments of torture were kept. We were afterwards informed that Hyder used here to confine those women of his harem who withstood his orders, and had actually suffered two of them to perish in this horrible chamber.

Adjoining this edifice on the east, is the Zenanah, which contains a mass of irregular buildings, without external windows: they are the palaces termed Shish-Mahal, Khurd-Mahal, and Rung-Mahal, each of which is environed with small flower gardens, and fountains. Towards the north lies another garden, hemmed in by buildings, which contains the public offices; on the opposite side of the road on the bank of the river, there are three bastions with cupolas covered with silver roofs richly gilt. On the centre bastion is an octagon palace in which the king's mother resides.

We left our carriage at the gate of the Baoli, and General Nott was conveyed to Furrahbaksh in a tanjan; and we followed the General, accompanied

by the Ameen-ud-dowlah, the King's prime minister. The King, accompanied by a numerous suite of courtiers, came to meet us at the staircase of Furrah-baksh; General Nott presented me to his Majesty, who gave me his hand and addressed some kind words to me. He is a tall, corpulent man, with a good-natured, but very ugly countenance, which is disfigured by a nose of extraordinary size. A green silk choga, embroidered with gold and silver, fell from his shoulders to the ankles; red silk pantaloons and shoes, embroidered with gold, and the points turned up, completed his dress. He wore a high cap like a tiara, covered with jewels, several strings of large handsome pearls hung round his neck, and two costly diamond rings on his finger. His mode of life and the bias of his inclinations were painfully impressed upon his languid countenance. His Majesty has four wives and nearly 200 concubines, and a great number of children. One of the king's wives (if the portrait which was shown me is faithful) must be one of the handsomest women in India. Effeminate, weak, and without character, the King loves neither the dangers and fatigues of the chase, nor the privations of a military life: he fancies he has a taste for building, and, at present, he is possessed with the mania of having all the houses in the city coloured or painted.

The Ameen-ud-dowlah, the king's prime minister and favourite, has been raised from the dregs of the people to his high dignity; but he is totally ignorant of every branch of public business, full of distrust, and always ready to extricate himself by low in-

trigues. He has no beard, and he is too slightly made to pass in India for a handsome man. When he speaks, an expression of cunning lurks about the corners of his mouth, and his sparkling eyes are constantly in motion.

As the King had some business to transact with General Nott, his Majesty retired with that officer and Captain Shakespeare to an adjoining apartment. Meantime the Ameen-ud-dowlah offered to show me every thing that was worth seeing; and the renowned Derbar Fakeer Meer Hasseen Ali, called Londonney, because he has lived several years in London, acted as interpreter. The Ameen-ud-dowlah made me acquainted with the persons around us, among whom one of the King's physicians, a handsome slender Persian, was distinguished by his rich and elegant dress. His business, and that of his two colleagues, a Mussulman and a Hindoo, is to visit the king twice a day, and to feel his pulse. Before the king gets into the bath in the morning, and when he gets out of it, these learned doctors are at hand, and with grave countenances are prepared to comfort or to counsel their august master: one might almost think, that the King required to be told by his physicians whether he is sick or well. Meer Hasseen said, that the two black eunuchs, who are very richly dressed in silk and costly shawls, and with gold chains and watches, were extremely happy men, for they could visit the ladies as often as they pleased, and were not only lodged and clothed, but received 300 rupees per month!

The Furrahbaksh contains a large saloon with se-

veral smaller apartments adjoining, which are fitted up entirely in the European style. The view towards the river, overlooking the broad stream and the gardens on the opposite bank, is extremely beautiful. On one table in the room lay a number of different head-dresses, as his Majesty likes to change his head-gear very frequently. In half an hour I was summoned to the King, and told to sit down opposite to him: he desired me to tell him much about my country, and very naturally made many enquiries respecting my king and his army. The Ameen-ud-dowlah then appeared with the Hara, the chain wrought of silver thread linked with seven shields, on which the royal arms — two swords, a fish, the tiara, and a crown, are stamped in gold. Of this chain of honour, there are, if I may so express myself, two classes, but both are equally tasteless and worthless, for were it otherwise, the receiver would not be permitted to keep them; that of the first class is valued at twenty rupees. The King first hung the chain of the first class round the neck of General Nott, who thanked his Majesty, and his prime minister; I was then honoured with a similar chain, and as there were no more of the first class left, Captain Shakespeare received two of the second class. The distribution of ottar of roses succeeded to this ceremony, and was also the signal for us to take leave. We were accompanied by his Majesty to the lowest step of the Furrahbaksh, and on parting, he embraced us, and cordially shook hands.

The most remarkable things at Lucknow are the sepulchral monuments and gardens on which large

sums of money are expended. Among the former is that of Saadut Ali Khan, which lies at the east end of the city; it is a simple but handsome building, surrounded by verandas, resting upon columns, and consists of a lofty vaulted circular hall, in the centre of which stands a silver cenotaph. The Nabob himself reposes in the lower vaults, in a marble sarcophagus, between his daughter and his grand-daughter. The garden, which is entirely neglected, is surrounded by colonnades and small buildings, which are inhabited by some natives of Cashmere, who fled thither twelve years ago. Hukeem Mehdi, the King's minister and the most judicious counsellor that ever lived at this court, not only gave them a settlement here, but plenty of work, for he at once availed himself of their skill in making shawls. They are still employed in this manner, but their work is much inferior to that of Cashmere, and here, too, like their countrymen, they bear the character of liars and swindlers.

Ghazi ud Deen Hyder Shah, the first king of Oude, is buried on the left bank of the Goomty, in a plain vaulted building which is surrounded by a fine garden. The retired situation, and the silence which prevails here, make this a favourite resort of devotees, and we found a priest here reading the Koran to some pious Mussulmans. Not far from it is the King's menagerie, a large, square court, surrounded by piazzas: we were shown thirteen tigers, many monkeys, rabbits, fighting antelopes, and rams, and fighting quails;

the latter bit each other with such fury, that the keeper was obliged to shut up the little enraged creatures before the combat was decided. Their love of fighting is excited by jealousy; and when the King has large entertainments, he has them put upon the table at dessert, for the amusement of himself and his guests.

I here saw the Beejee or Indian Ichneumon, which is very common in the district of Moorshedabad. When taken young it is easily domesticated, and is very much attached to human beings. It possesses the remarkable property of being able to kill the most poisonous serpents, for even the Cobra on seeing the Beejee coils itself up, and remains in a state of stupor. The Beejee meanwhile looks at its intended victim with a piercing eye, and, at the slightest motion, pounces upon it, seizes the serpent by the head, and kills it upon the spot.

I am sorry to say, the value of this menagerie has been very much decreased by the removal of several animals — six Rhinoceroses and several other remarkable animals having been taken to adorn various sepulchral monuments.

In conclusion, I must mention the Shah-Manzil (*i. e.* the King's house), which is situated in a fine garden, and consists of a spacious apartment, supported by columns, furnished with silk divans, and three chandeliers, of the value of 81,000*l.* sterling. A large marble basin in front of it was nearly completed. Though the English residents have many gardens, they have, however, likewise formed a fine

large park at the south-west end of the city, where they enjoy the beauties of surrounding nature.

On the morning of the fourth of March, the last that I spent at Lucknow, I took a ride along the left bank of the Goomty. Immediately beyond the bridge of boats, a path leads close to the waterside; luxuriant corn-fields alternate with fine gardens, where the domes and gilded tops of the summer houses appear between the thick foliage of lofty mangoes which were covered with blossom. This beautiful landscape which we enjoyed in the mild temperature of 65° F., reminded us of some of our native scenery; but the picture became quite Oriental when, on our return, we had the city before us, with its innumerable minarets, its gilded and white cupolas, and the elegant little towers of the royal palace, the sepulchres and mosques, whose brilliant colours, contrasted with the bright blue of the sky, produced a wonderful effect. The river exhibited a scene of uncommon activity, traffic boats, small barks, and fishing boats, were rowing backwards and forwards; the King's gondola, adorned at the forepart with two horses leaping from the jaws of a fish, was steering to the Dilkusha Park, in case it might be his Majesty's pleasure to come back by water.

On my return, I found an invitation from the most wealthy Hindoo banker (who was said to be worth a million sterling) to visit his summer house. The heat at noon was so oppressive, being 96° F., that it was impossible to go thither, except upon an elephant, and I accordingly again availed

myself of this agreeable mode of conveyance. This country house was situated near the bridge, in a garden, which runs down almost to the river side, and is built and furnished in the ancient French style. The walls of the apartments were hung with indifferent engravings, representing the adventures of Cupid, and, in the gardens, the gods of Greece, made of sandstone, rose between the high hedges, which surrounded the flower beds, in the middle of which stood a cow painted white!

The brigade of English troops stationed here is three miles to the north-west of the city: the officers and men are in bungalows and barracks, erected expressly for their use. The officers are not only invited by the King several times during the year, to breakfast and dinner parties, when they are entertained with combats of animals, but they likewise receive from him all necessary assistance for hunting tigers and other wild beasts in the jungles, which abound in game. Several of these enthusiastic sportsmen were out, during my stay here, with the King's elephants, on a tiger hunt, and returned after three weeks' absence, with a rich booty of no less than forty tigers; so successful a hunt was almost unheard of. Some of the skins were presented to me, the largest of which, measures nine feet from the head to the tail.

With feelings of gratitude to my hospitable friend, to whose kindness I am indebted for the agreeable and instructive hours I spent at Lucknow, I left the city at four o'clock in the afternoon, in a palanquin, to return to Cawnpoor. The rays of

the sun darted so fiercely, that my bearers could only proceed very slowly. When we approached the second stage, dark grey clouds came up on all sides, and completely obscured the sun, and, at the evening twilight, I was enveloped in intense darkness, illumined by lightning. The wind soon raged with great fury; a heavy tempest arose, large drops of rain began to fall, the thunder approached nearer and nearer, and the rain at length fell in such torrents, that our torches were extinguished. The soil was so swampy that my bearers could scarcely move onwards, and they frequently slipped, and sometimes even fell down, for the obscurity was so profound, that they were only enabled to see their way, when the dazzling flashes of lightning shone across their path. Under these circumstances I was not unwilling to yield to their request, and they accordingly set me down, under the arch of a bridge. Here we remained nearly two hours, till the rain ceased, and the storm had abated; but I had scarcely set out with the bearers of the third station, when a second, equally violent thunder storm overtook us, and I was obliged to take refuge in a village.

Notwithstanding this delay, I reached the bungalows of Cawnpoor, amid fine weather, at seven o'clock in the morning. The tempest had been equally severe here, and thunder storms prevailed during the whole day, although they are quite uncommon at this season of the year. In the evening, however, when the sky cleared up, we were all astonished to see a comet in the western horizon,

with a tail thirty-five degrees in length. At first this remarkable phenomenon, which the natives consider a token of unusual events, was mistaken for a luminous cloud.

I spent the evening with General Gray, in a circle of experienced and intelligent officers: they were my last cheerful hours at Cawnpoor, for the following morning, the 6th of March, at 7 o'clock, I commenced my palanquin journey to Allahabad, which is 129 miles distant. The forty-eight hours' storm was succeeded by a glorious day, which renovated all nature. The dark blue vault was unclouded, the air pure and cool, and the foliage and the corn-fields rejoiced in unwonted freshness.

The road to Allahabad runs through the fruitful Doab, which is situated between the Jumna and the Ganges, only a few miles distant from the latter river; and its peculiar freshness in this dry season was very remarkable. It is a boundless garden, in which sugar-cane, indigo, cotton, poppy, wheat, barley, and many vegetables flourish. Beautiful groves of mangoes, tamarinds, and bananas, overshadow the villages, pagodas, mosques, and tanks, and give an ever-varying beauty to the landscape, which is animated by pilgrims, peasantry, travellers on foot and horseback, heavily-laden carts, and camels—altogether this district presents one of the most original and picturesque scenes of Indian life.

Before reaching Allahabad, we passed through a fine avenue of Neems (*Melia Azadirachta*), acacias, and mangoes, extending several miles in length, which led to the bungalows, and after journey-

ing for the space of thirty-two hours, I found myself in the handsome villa of Mr. Woodcock, to whom I had a letter of introduction from one of his friends, and who had been expecting me for several days. Mr. Woodcock who holds a high civil office, possesses one of the finest bungalows, where every thing which can contribute to the comforts of life were again placed at my disposal.

Allahabad (situated 25° 27′ N. lat., and 81° 50′ E. lon. from Greenwich) consists, properly speaking, of three quarters: first, the fort, which is situated on a tongue of land on the large Bhat Prayag of the Doab, where the clear waters of the Jumna join the dull yellow waters of the Ganges; secondly, the town, situated to the north-west on the Jumna, which is here 1400 yards broad; and, thirdly, the bungalows and barracks which extend to a considerable distance to the north and east.

Allahabad is one of the most frequented places of pilgrimage, because the Hindoos consider it most meritorious to rush into the purifying waves of the sister streams, and to carry some of the waters to their most distant homes. As soon as the pilgrim arrives, he sits down on the bank of the river, and has his head shaved in such a manner, that every hair may fall into the water, because the holy books promise for every hair so sacrificed, a residence of a million of years in heaven! After he is shaven he bathes, and on the same day, or at latest, on the following day, he performs the funereal rites for his deceased ancestors. Many of these fanatics here put an end to their existence: they go in a

boat to the spot where the two sacred streams meet, and, after having concluded certain prescribed ceremonies, and tied three large water jugs round their bodies, they sink into the stream. Others have thrown themselves with such impetuosity into the sacred depths, that they were not seen to rise again.

In the month of February, especially, thousands of these devotees, rich and poor, come here together: they regard the sacred stream with the same sensations, as the thirsty wanderer in the desert beholds the well of the oases. Their souls seem to be ravished, their exhausted frames are invigorated by a new strength, and, with redoubled steps, they praise the name of their god, with increasing fervour. A rajah, attended by a large train, was still here on our arrival, and had pitched his tents under mango trees.

The fort, which was built by the Emperor Akbar of blocks of red stone, is situated on the tongue of land at the junction of the river, which is rather elevated. It is now a bastioned quinquangle: the ancient walls, with semicircular bastions, face the two streams; the land side is quite regular, and consists of two bastions, and a half bastion, with three ravelins. In the middle of the fort stands the ancient granite-column, with inscriptions in Pali and Sanscrit, upon which, in conformity to ancient tradition, a lion passant has lately been placed. On the side next the water the spacious palace is fitted up for residences for superior officers, and the cool vaulted subterraneous apartments afford a welcome

shelter against the hot winds. On the other hand, the barracks for the European troops, though built with great attention to the climate, do not at this season of the year afford sufficient protection to the soldiers, who here often suffer from fever.

An ancient Hindoo temple lies upon the beach below the level of the sacred river: its subterranean chambers are paved with flags, and rest upon columns; the Lingam Patalpuri is preserved here, and lighted by lamps. I must not omit to mention the arsenal in the fort, one of the very largest in India, which supplies all the northern provinces with arms and ammunition; it contains arms for 30,000 men and 30 pieces of cannon of different calibre. All is ranged in the most complete order.

The city, which has 30,000 inhabitants, consists of brick houses, of two and three stories high, and has in these latter times become more cleanly, but it is still called by the natives Fakirabad, that is, "the beggars' town," partly on account of its poverty, and partly on account of the great resort of fakirs and pilgrims. Trade and commerce have very much increased, since the establishment of a communication by steam boats between this and Calcutta. The numerous villas, and bungalows of the civil and military officers, surrounded by beautiful gardens, give a grand appearance to the place; for there are, probably, few other spots in India which have such handsome, and richly fitted up buildings of this kind. Roads, planted with avenues, wind between them and lead to the fort, the city,

and several places of the principal circumjacent localities, as Allahabad is the seat of a high court of justice and a great military station of two regiments, some depôts, and two companies of artillery.

The whole district of Allahabad contains 2760 English square miles, of which, however, only 984,951 acres are cultivated, and is inhabited by a population of 949,446, of whom 651,877 are Hindoos, and 297,569 Mahometans.

Being at the seat of a great tribunal, I will take the opportunity of saying a few words on the administration of civil justice in India. All complaints that are brought before the court must be on stamped paper; engagements, documents, &c. to the amount of 32*s.*, must have a stamp of three halfpence; and up to 6*l.* 8*s.* 0*d.* the stamp of three pence; and this charge rises progressively, so that for 10,000*l.* sterling, a stamp of 5*l.* is required. In matters appertaining to a court of justice, and in appeals to a superior court, when the object in dispute is not worth more than 32*s.*, the stamp is 2*s.* and also rises progressively, so that for a value of 10,000*l.* the high stamp of 200*l.* sterling is required. Answers and replies must have a stamp from 1*s.* to 8*s.*; petitions and complaints to magistrates, relative to calumny, adultery, theft, &c. are likewise on stamped paper; namely, to a collector or magistrate one penny, to a provincial court 2*s.*, and to the board of revenue, or the Sudder Dewanny, 4*s.* Farmers, who have to pay rent to the government, are exempt from stamp duty, in matters relating to that subject.

In the north-western provinces (the government of Agra) the administration of civil justice is as follows: — first, that of the moonsiffs or native judges in the lowest court; whose decisions are limited to suits for personal property, not exceeding 30*l.* sterling, and in which no European is interested. The next court is that of the Sudder Ameen, the judge in which is generally a native, and where the matter in dispute does not exceed 100*l.* value. The third court, that of the superior Sudder Ameen, can receive any complaint of unlimited value. The next in order is the district, or Zilla court, the judges in which are Europeans, and the last instance, is the Sudder Dewanny Adawlut.

In these north-western provinces, which have a population of 32,000,000 inhabitants, there were in five years, from 1836 to 1840, on the whole, 261,154 complaints before all the tribunals, of which only 2314, were decided by European judges; all the rest were left to the native judges. Of 31,931 appeals, 17,090 were decided by European courts, the others by the native judges. In Bengal, the population, which is 40,000,000, there were, on an average of three years, 105,000 complaints, before all the courts, that is, one for every 381 souls.

The administration of civil justice in the Presidency of Madras is different. The village Moonsiff decides in matters to the value of ten rupees without any appeal. The district Moonsiff receives all complaints to the amount of 100*l.* sterling, but

those above that sum, to 500*l.* sterling, come before the Zilla (European) tribunal. The Sudder Ameen, consisting of native judges, receives complaints to the value of 250*l.*: the registrars (European) to 300*l.* sterling. The superior Sudder Ameen, or the Zilla judge, up to 500*l.*; and the Provincial Tribunal decides in all matters of higher value. In this Presidency, with a population of more than 13,000,000, there were, in four years, 195,816 complaints before all the tribunals, of which only 5291 were decided by European judges.

In the Presidency of Bombay, civil justice is administered almost exclusively by native judges, in which it is not a little remarkable, that there is a tribunal resembling our arbitrators, the contending parties being obliged, prior to bringing their affair into court, to lay it before the Panchaeet, a jury of five confidential persons, to be decided, if possible, in an amicable manner. From the 1st of July, 1837, to the 1st of January, 1842, with a population of 6,270,461 inhabitants, 309,783 complaints were brought before the tribunal; of which only 8848 were not settled, and 713 appeals were made to the superior tribunal.

I made excursions in the neighbourhood every morning and evening, in company with Mr. Woodcock. Though the country about Allahabad is planted with mangoe groves, tamarinds, figs, and bananas, and the bushes are full of wild roses, yet the character of the country is quite peculiar, from the species of grasses which are introduced from the neighbouring mountains, and from the bamboo,

sugar-cane, andropogon, and other plants, and a variety of corn, which luxuriate here. Indigo, cotton, wheat, barley, rape-seed, potatoes, turnips, poppy, rice, and jowary, flourish in the fields, and the gardens produce, not only bananas and mangoes, but likewise European vines, figs, apples, and plums. During our first ride, I had an opportunity of seeing the method of gathering opium, which is done in the following manner:—In the evening, incisions are made in the poppy heads, from which the opium exudes during the night, and is taken off before sun-rise, by old and young, with knives, and collected in poppy leaves. The price of a seer of fine opium is three rupees eleven annas, of which, however, the collector seldom gets more than one rupee. According to the statements of the country people here, an acre of land produces in good years only ten or twelve seers; as the opium is a monopoly, the quantity collected must be delivered to the appointed officers. There are two great opium stations: the opium agent of Benares is at Ghazipoor, and the agent of Bahar at Patna. The former has the superintendence of all the districts from Ghazipoor to Simla; the latter has under him the eastern and south-eastern district. These agents have their deputies in all parts of the country, who conclude the contracts with the opium planters, receive the opium collected, and send it to the principal stations, with a list of the names of the growers: there the opium is tasted, classed, and valued, it is made up into balls, and packed up in poppy flowers.

Among the ancient buildings in this city is the sepulchre of Shah Khasro, son of Akbar the Great. It lies to the north-west of the city, in a garden recently laid out by the English residents, who repair hither in cool days, to enjoy the shade of the fine tamarinds, figs, and orange trees, which abound in it. High arched gates lead first into a large court, which was originally intended for the caravans and travellers, but now serves for the residence of pilgrims; a second court is fitted up for bazars. The tomb is built of red sandstone, but it is far inferior both in splendour and in elegance to the tombs of Delhi and Agra.

In the vicinity of this tomb is the prison for the criminals of the district. And nearly 1000 of them are now here, under the guard of a detachment. When not employed out of doors on improvements in the city, they work at various trades in the airy apartments of their prison, by which means the cost of each individual is only $1\frac{1}{4}$ rupees per month. There is also a sick ward, where the greatest order prevails, which indeed is the case throughout the whole establishment.

The cool of the evening always invites the English into the open air; and the many carriages and parties of ladies and gentlemen on horseback strongly remind us of home, and we might almost fancy ourselves transported thither, did not the grooms running by the side with chowrees, and the coachman and servants in gay turbans and white garments, convince us that we are in Hindoostan, the second home of the English. The

tone of society likewise affords many reminiscences of Europe. Since my arrival in India I have daily experienced the hospitality of the English, and am indebted for many agreeable hours to some of the first families. As the heat is very great during the day, the usual dinner hour is 8 o'clock, when each guest brings his own servant. The evening is generally passed with music and social conversation.

The distance from Allahabad to Calcutta, by way of Benares, is 488 miles by land, and by water 800 miles, on account of the many windings of the Ganges. By means of the steam boats which take a passage boat in tow, and proceed only by day, you seldom reach the capital of the country in less than ten days, though the expense is nearly the same. The passage down the river costs 350 rupees. I had to pay nearly 400 rupees for my dawk, because the bearers in the south of Bengal are accustomed to receive higher pay.

I took leave of Mr. Woodcock on the 12th of March, and was carried along a shady dam on the right side of the Ganges, which is here enclosed in banks of thirty to forty feet high, across the bridge of boats to the opposite village of Daraganga. The Ganges was, at this time, scarcely 600 paces wide, but in the rainy season, its waters fill the entire bed, which is a mile in width. As soon as we had crossed this sandy bed, we entered upon a road which, with very few exceptions, is in an excellent condition the whole way to Benares; but in the rainy season, it is often a good deal worn by the

very heavily laden carts and waggons which traverse it.

The sun sunk behind heavy black clouds, with a temperature of 88° Fahr., and the lightning played in the south-eastern horizon during the whole night. Although the bearers proceeded very leisurely along this road, they performed the whole journey of seventy-five miles in less than twenty-four hours; for at 12 o'clock on the following day I reached the bungalows at Benares. Major Carpenter had sent his servant to meet me, with the request that I would take up my abode at his house: an invitation for which I was indebted to the kindness of Mr. Maddock, who had introduced me to this distinguished officer.

Benares is situated 25° 21′ north latitude, and 82° 40′ east longitude. It is called Varanasi in Sanscrit, from two small streams, the Varana and the Asi, which here empty themselves into the Ganges. This ancient, celebrated city, called the Casi, or "the Splendid," in the Ramayana, lies in a plain, and is built in a semicircle, on the left bank of the Ganges, at an elevation of sixty feet. Four miles beyond the concave of this extensive semicircle, which forms the city, lies the village of Secrole, in a northerly direction, and to the west, the numerous bungalows of the resident British. These are surrounded by gardens, and are connected with each other, and with the city, by good roads; pontine bridges are thrown across the deep beds of the Varana and Asi.

Towards the south are the villages and gardens

of Indians of rank, because, not only have many persons of great wealth, who await their death upon this consecrated spot, taken up their abode here, but many dethroned rajahs have fixed their habitation in this city. Among these, a branch of the royal family of the house of Delhi, the rajah of Benares, the ex-rajah of Coorg, the rajah Durjan Saul of Bhurtpoor, and the ex-rajah of Sattara, live here in retirement, under the special superintendence of Major Carpenter, on pensions which have been granted to them. Though we should be naturally led to suppose that their common misfortunes would induce them to sympathise with each other, it is painful to see the very opposite spirit manifested by them.

Whenever one of these noble Indians goes abroad to enjoy the fresh air, his attendants strut on before, and he reposes very comfortably in a takt-i-rawan, fanned with the cow's tail by his chowree burdar, who keeps close at his side, and is followed by several suwars.

The number of houses in Benares is estimated at about 30,000, of which 12,000 are strong and massively built, and 8000 belong to the priests alone. The latter residences are inhabited by the families of the Brahmins, who subsist chiefly on the daily offerings of the rich and pilgrims. There are no less than 1000 temples (Sivalas) and 333 mosques. It is very difficult accurately to determine the number of inhabitants, but according to the last census, which may be pretty well depended

upon, they amount to 200,000*; among which there are 2000 students, and 7170 Hindoo fakirs and religious beggars. The population of the entire district of Benares, which comprises an extent of 1008 square miles, is 519,903, of which about 457,417 are Hindoos, and 62,486 Mahometans; and, in the city and its immediate environs, there are from 200 to 300 native Christians.

The Hindoo population is divided into four great classes; the Brahmins, the Kshatree or Rajahpoots, the Vaisyas, and the Sudras. There is also a fifth class, called Shankar Baran, to which the present Rajah of Benares belongs, who asserts that they are of the Bhumeehar Brahmins, *i. e.* of the Brahmins who cultivate the soil. They consider themselves the purest and most distinguished descendants of the highest Brahmins, but they, in fact, owe their origin to a Brahmin father and a Rajahpoot mother, and therefore cannot enter into a matrimonial alliance with the higher castes, of a wholly pure descent.

Among the lower classes are the Domes, Passees, and Bhars, who are indisputably the legal possessors of the soil. They are, however, at present employed in the meanest services, such as burning the dead, watching and cleaning the streets, &c. They are looked upon as unclean by the higher castes, who consider themselves defiled if they approach, or accidentally touch them. Besides two upper schools, there are several Hindoo schools,

* Mr. Princep states the population in 1822 and 1823 at 181,482.

two hospitals, and a blind institution; the latter of which was founded by the late rajah, and is supported by the British government.

On the evening of my arrival, Major Carpenter introduced me to many of his friends, whose intellectual conversation gave the true zest to the splendid entertainment, and kept up our cheerful circle till the hour of midnight. We arranged that I should visit the city, and its many places of interest, the next day, in company with General Simpson. The best and most undisturbed mode for a European to inspect so large and animated a place as Benares, is on the back of an elephant; and we accordingly proceeded to the entrance of the city, where we mounted the majestic animal that was awaiting our arrival.

The exterior of Benares, does not betray any of the splendour, the riches, and the curiosities which it contains; the streets are narrow and crooked; the houses, which, for coolness and shade, rise to the height of five and six stories, are built in the strangest and most singular style of architecture, being ornamented with verandas and projections of all kinds, and fretwork galleries, which run round each story. The lower stories are usually built of hewn stone, and, like the galleries and verandas, are very richly painted. In the suburbs, the houses are constructed of clay or bricks; they are seldom more than two stories in height, and are thatched with palm leaves or reeds. Glass windows are very rarely seen, even in the largest buildings, their place being supplied by wooden lattice-work,

which is carved in every variety of pattern. The streets became narrower and more animated the farther we penetrated the city; indeed they were sometimes so confined that there was scarcely room for our elephant. Fearful ravages must be caused, if the cholera or small pox, or any other infectious disease, breaks out in these close, narrow places.

At the first market-place, numbers of Hindoos and Mussulmans were offering sacred collars, composed of horn, ivory, and flowers, for sale, and we saw a great many devotees, and lame and blind persons, and crowds of the most impudent beggars, mingled in the throng. Groups of people, from the Brahmin down to the lowest caste, were assembled round various houses, listening to the most wretched music, or gazing at the distorted countenances of different fakirs.

In another quarter of the city our attention was allured by wily bayaderes, who came to the lattices, or on the galleries, and endeavoured to attract our notice. Benares is famed for training the most beautiful bayaderes, who are also consecrated within the walls of this city: they are very proud of the place of their birth, but go into the most distant provinces of the empire. Their life is frittered away in dress, folly, and dancing; and, as long as their charms have the power of attracting, it is interwoven, as a privilege, with a succession of fleeting, transient amours; yet this established custom not only gains them the esteem of the people, but even the protection of the priesthood. When they

parade through the streets, seated on a carriage, drawn by fine oxen, and dressed in rich and gaily-coloured costume, the populace are quite delighted to get a sight of these beauties, who group themselves with the most singular grace and attraction, and, in the most seductive manner, suffer their elegant and voluptuous forms to appear to advantage beneath their aerial dress, or their light shawl, flung carelessly over their shoulders. As they pass along the streets they sing a plaintive, monotonous song, accompanied by a tambourine, and a small trumpet, and, as they seem ever ready for sport, give vent to their mirth in humorous observations, while their fine large black eyes, which are encircled with antimony, gleam like sparks of fire.

Benares, however, is also the seat of learning and of the arts and sciences. It possesses schools and colleges for the priests, in which the laws and doctrines of Menu are commented on in Sanscrit. I was extremely interested in seeing the gravity and dignity of the learned Brahmins and their scholars, with their painted faces, and their fine expressive eyes, and all attired in pure white garments.

In the bazars, again, the attraction is an exhaustless store of the richest goods of all kinds; indeed the beautiful gold and silver work, the fine muslins and silks wrought with the same costly material, the elegant vessels of metal and copper, and the neat fancy work made of peacocks' feathers, might engage the attention of a stranger for days together.

After wandering about for more than an hour in

this singular little Hindoo world, which has hitherto maintained its purity and originality, we rode to the sacred fountain of Gyan-bapee. In the same manner as the Emperor Aurengzebe endeavoured to celebrate the triumph of the Koran over the law of Menú, by building a mosque on the site of a Hindoo temple which he had destroyed, in the middle of the city, on the banks of the sacred Ganges, so Akbar intended, by the erection of a mosque on this most sacred of all the Hindoo fountains, to proclaim the triumph of Islamism. "But the gods," say the Brahmins, "descended into the neighbouring well, and prevented his design." The Gyan-bapee is surrounded by pagodas and places of prayer, and it is so closely encompassed with buildings, that we were obliged to dismount from our elephant several streets before we reached it. It is impossible to conceive any thing more dirty, disgusting or repulsive, than the sight of this Hindoo sanctuary, which amply proves how much this religion has degenerated.

Several priests conducted us into the interior. The well is thirty feet deep, and is surrounded by a wall of hewn stone and fret-work, round which there are stone seats; the water was dirty and green. Close to the well there is a platform, composed of blocks of granite, on which the holy cow stood. On one of the stone benches, by the wall of the well, sat a very aged little man, crouched together: and though silvery locks hung over his temples, and his countenance was furrowed and wrinkled, his eyes sparkled with youthful fire, and

he spoke with enthusiasm of the sanctity and wonders of this sacred spot. He was resolved, he said, to await his death here, as he was convinced that this would facilitate his way to heaven. At his side stood a naked fakir, whose hair hung like ropes from his head to the calves of his legs, and who had painted his body and face in such a strange and hideous manner, that I could not take my eyes off him. He appeared to answer our compassionate looks with scorn and contempt.

Adjoining the well are several small, dark temples, and places of prayer, which are lighted only by lamps: one of these temples is set apart for childless women. As we were considered unclean, we were not permitted to enter the sanctuary, in which their god, hewn in stone, was surrounded by numerous lamps; and we were obliged to content ourselves with looking at it through the narrow door. Sacred cows and calves were walking about in several apartments: two of these animals lay dead upon the floor, and the pestilential smell quickly drove us into the open air.

These pagodas, are covered with painted stone roofs, one of which was overlaid by Runjeet Singh, with plates of gold to the value of three lacs. Though the impression which the sight of this Hindoo temple made on us, was not calculated to tempt us to visit any other, yet, as I wished to see some of the most holy places, we proceeded to a pagoda, at a short distance, where they were in the act of performing worship, as we entered. A dirty Faquir, wearing the band of a brahmin

across his shoulder, held his right hand elevated, and in his left a writing, from which he read, in a low voice, some prayers in Sanscrit: he stood the whole time on one leg, and occasionally struck his breast, with a violence approaching to fury. He was surrounded by a number of penitents, who listened to him with devotion and tokens of contrition.

The observatory founded by the celebrated Rajah Jeysingh of Jeypoor, is built of blocks of red sandstone, and is situated at the southern extremity of the city, close to the left bank of the Ganges. Like that of Delhi, it contains colossal gnomons and quadrants, but is not on so magnificent a scale. Being placed on an eminence, it commands an extensive prospect over the sacred streams, the city, and part of the environs. We here took a boat, to enjoy the fine view of the city from the water, and to observe the habits of the Hindoos, on the purifying stream of the Ganges. During this little excursion on the river, which is undoubtedly one of the most interesting in the world, most of the manners and customs of this remarkable people passed in living pictures before our eyes.

The splendid flight of stairs, called Ghauts, which runs far down into the river, were crowded with people, who stood on the steps by hundreds, in picturesque groups, bathing, or pouring water over themselves; at other points, along the banks, rose the flames of the funereal piles, of those who had died during the day, while the relatives, clothed in white garments, sat around in solemn silence. Here was

a man, who, feeling his death approaching, had caused himself to be brought, on a couch, to the sacred stream, there to breathe out his spirit. I was informed that if a man, under these circumstances, should recover, he never returns to his family, but dedicates the remainder of his life to the service of the temple. Lamps were kindled in front of the pagodas, and brahmins and devotees surrounded the consecrated places. But a most revolting sight was presented by the many dead bodies, which are borne down the stream, a prey to the fish and vultures, and which taint the air to a considerable distance around. These corpses were those poor persons, whose families do not possess the means of defraying the expense of a funeral pile.

As all the Hindoo princes of India, and even the chief Hindoo families, here possess their own pagodas, sanctuaries, and palaces, which have very handsome wide marble stairs, leading down to the water's edge, the whole shore is covered with the finest buildings of this kind, which rise in terraces from the bank of the stream. They are inhabited by ambassadors, Brahmins, and Vakils, who daily perform their prescribed expiatory usages, and bring their sacrifices. Some of these palaces have been much rent by earthquakes, and the shattered fragments of several of the steps have fallen into the stream. The palace of the Rajah of Gwalior has suffered the most: a circumstance which the pious Hindoos regard as an evil omen for this princely family.

We left our boat, and landed opposite to a

mosque erected by the Emperor Aurungzebe, in order to take a survey of the building, and of the Mahadeo temple, as well as of the many sacred places in its vicinity. Several Hindoos conducted us through dark, narrow, dirty passages to the most holy of these places of pilgrimage, which are the daily resort of thousands of people, and took us to the entrance, where we saw the idol lighted up with lamps. It is impossible that any, but the credulous Hindoo, can feel himself elevated and edified by the sight of this monster. Indeed it appears incredible how any people can tolerate such a degrading idol service as this.

The mosque which is built of red hewn sandstone is situated on an eminence which rises 100 feet above the level of the water. The principal cupola is flanked by two lofty minarets, which are ascended by winding stairs. We mounted one of these, as we were told that the upper gallery commanded a fine distant prospect. The wide expanse of the most sacred stream in the world winds through a boundless valley, which is covered in the greatest luxuriance with all the varied productions of this Indian region. Mangoes, banyanes, acacias, bananas, pipala, and tamarinds, rear their splendid and umbrageous crowns above the rich undergrowth. Here the eye traces village after village, embosomed amid luxuriant foliage, and in the north-east it rests upon the immense throng of closely built houses of this vast city, which stretches out in a semicircle, and is surrounded by the most beautiful gardens, villas, and bungalows.

Standing on the pinnacle of a towering minaret, we seemed so far removed from the bustle and activity of Benares and the Ganges, that the strange, foreign appearance of the people and their occupations produced an unreal, dream-like impression upon my mind. We were not able to indulge ourselves by prolonging our stay upon this attractive spot; for the sun began to decline, and we were anxious still to visit the neighbouring village of Durgakund.

This village is about three miles distant from the city, and is the resort of old and young, on account of the sacred monkeys which are kept there. On our road thither we passed a very handsome school-house, which has been recently finished, and which owes its origin to the benevolence of a wealthy Hindoo. Close to the school we met two missionaries, who were preaching the Gospel in the open air, to an assembled multitude of Hindoos and Mussulmans. One of them seemed to produce a powerful effect upon his hearers, for the greater part listened to his words with the most riveted attention, nay, some with even evident devotion; but I was informed that their high and holy work takes but little root here, although there are fourteen mission schools, one of which is for girls.

We now rode for about a mile between high garden walls, which enclose the country seats of the rajahs, and the principal inhabitants of Benares. Durgakund is a little village reposing peacefully beneath the shadow of bananas, mangoes, and other fruit trees: it contains a small pagoda, which stands

near a walled tank, with a remarkably fine flight of steps. Here many hundreds of monkeys play their pranks, they pluck the flowers and fruits, and break off the branches of the trees, nay, they even destroy the roofs of the houses, and have greater immunities than the people themselves, under whose protection they are placed. Devotees were standing on the steps, and feeding these impudent creatures; and even the cottagers," who were sitting at their doors, shared their meals with the monkeys and their own children. I can bear witness that this community is not altogether a peaceful one, for I saw a young fellow lose all patience, when a huge monkey, not content with his dinner, seized him so furiously by the hair, and scratched his face, that he was obliged to use violence and roar lustily for help, before he could get rid of his audacious guest.

Very early in the morning of my last day's sojourn here, I rode with General Simpson to the village of Sarnath. It is six miles north-east of Benares, and three, of the cantonments, and evidently lies on a classic soil, for, that a large and mighty city must have stood here, is amply testified by the numerous ruins, and beautifully-formed bricks, with which all the ground, and especially the banks of a lake, which extends from east to west, are covered. The only fragment which has been preserved, is a vaulted tower about sixty feet high; it is built of granite and blocks of red sandstone, which are let into one another, and fastened without any cement, and in the upper portion some bricks have been introduced. The diameter of its base is about 100

feet, and the whole of the exterior, forms a round domed cone, similar to the Manikeeala in the Punjab. This remarkable tower is a compact mass of stone, without any open space in the interior, and merely covers a deep well, into which the corpse of a king was probably let down. A copper tablet found upon its highest summit bears an inscription, which, as far as I know, has not yet been deciphered: it is now in the museum of the Asiatic society at Calcutta.

At an elevation of about twenty feet from the ground are several niches, surrounded by elegant arabesques, in which statues of men, women, and children, the size of life, formerly stood: some of these have been removed to Calcutta, to save them from the destructive spirit of the natives; seven statues of red sandstone, which were sadly mutilated, were, however, lying about. They are the figures of a people, with flat noses, thick lips, and unusually large eyes. The hair lies perfectly smooth to the head, and falls in innumerable curls over the neck and shoulders. Some of them were quite naked, others wrapped in light garments, which are very curiously wrought, and fit tight to the body, or fall in picturesque folds. One of these figures wore a cord round the waist, exactly similar to that which distinguishes the brahmins.

The question naturally arises, as to the epoch of this ruined city, and of the singular structure, which owes its origin to a people of whom no traces are to be found either in India or in Ceylon. It is not improbable that it may have been destroyed

during the severe struggles between Bhooddism and Brahminism, or, perhaps, even anterior to that period. A small temple and a caravansary erected close to this tower, by a Hindoo, as an expiatory act, is now quite desolate and forsaken.

According to Mr. Princep's observation, Benares lies 231 feet higher than Chowringi, near Calcutta, and has a mean temperature of 76¼° F., for, two years' observation gave the highest mean temperature, 85½° F., and the lowest 63½° F. But the extremes of the temperature in May, when it rises to 111° 15′ F., and in January, when it falls to 45° F. (when ice is often found early in the morning), are favourable to the cultivation of European fruits and flowers. I here tasted the finest strawberries and potatoes, and saw the most beautiful pinks and carnations. During my stay from the 13th to the 15th of March, the thermometer was between 65° F. and 67° F. in the morning; at noon, between 89° F. and 90½° F., and in the evening, immediately after sunset, 79° F. or 79½° F.

LETTER XI.

TO CARL RITTER.

General observations respecting the criminals of India.— The Thugs.— The Thuggee or Phansigary system.— History of the Thugs.— Their religion and language.— The Jumaldehee Thugs.— The Mooltanea Thugs.— The Sooseeas Thugs.— The Phansigars and the river Thugs.— The usages of the Thugs.— Their enterprises and mode of strangling.— The tracking and prosecuting of the Thugs.— Statistics respecting the criminals of India.

Lucknow, March 2. 1844.

AMONG the Indians every branch of life has its peculiar caste: thus, as some men are educated for trade, and others for mechanics, there are also men who are trained to robbery and murder, as an hereditary occupation, and who form a particular caste; nay, even a peculiar nation. Most of the mountain districts on the borders of cultivated tracts of country, harbour such criminals, who, in subtlety and daring, exceed all the thieves on the face of the globe. They will dig through houses and walls; they will rob a traveller who is surrounded by his guards; slink into a tent and carry away the very bed on which a man is sleeping. These thieves are generally naked, their bodies are smeared with oil, and the dagger which they carry between their teeth is their only weapon: a safe

retreat is of the first importance to them, and, therefore, when they force their way into an inner apartment, they always take care that they may have a loop-hole, through which they may effect their escape. So great is the power of these men, that the traveller is generally supplied with a guard of village watchmen, who belong to this class of thieves, by which means alone he is secure, as their presence is always sufficient to protect him against robbery.

Under the government of powerless princes, bands of robbers obtain the mastery, as the Pindaries did in former times, and the Decoits more recently. They form a secret society who assemble in the night, and attack villages: those who offer resistance are put to death; the wealthy are tortured, and the stolen property is rapidly carried off. On the following morning they mingle with the inhabitants, and, even if the injured party recognises them, he meets with no support. Their numbers, however, have been greatly diminished by the wise and persevering measures of the English.

Of all classes, that of the Thugs is the most formidable, and the most cruel; their life and proceedings fill the mind with horror and the most profound disgust, and prove how far man may depart from the right way. They surprise the unsuspecting traveller and strangle him, in order that no blood may flow and betray them, and then rob him of all his money and property. They accompany travellers on long journeys for many days, and

even weeks; nay, they can eat and sleep with them, take part in their religious duties at their respective sacred places along the road, and live with them on the most friendly footing, till a favourable opportunity offers for the execution of their murderous deeds.

The Thuggee or Phansigar system is extremely ancient, and perhaps had its commencement in India, in the same manner as the Mussulman hordes that infested the environs of ancient Delhi, and who threatened the lives of travellers. In the caverns of Ellora, some say there are representations of most of the actions of the Thugs; at one place, a Thug is sitting in familiar conversation with the traveller on the same carpet; we next see how the noose is thrown round the neck of the victim, and how he is strangled; in another representation again the murdered man is being buried, &c. Feringya, the leader of the Thugs, attesting this, said, "Here may be found the secrets of the life and conduct of all men: for all these representations are the work of God, and not of man, for the Thugs would never have revealed their own secrets."

Herodotus mentions a troop, in the army of Xerxes, who, armed only with a dagger and a noose, strangled their enemies; and Thevenot, in his travels in India in the 17th century, speaking of the road from Delhi to Agra, says, "Good as the road is, there are many inconveniences; the traveller meets not only with tigers, panthers, and lions, but also with the most crafty thieves in the world, who, by means of a peculiar rope, to which

a running noose is fastened, strangle a traveller in a moment."

Colonel Sleeman, who, with great sacrifices and exertions, undertook the pursuit of the Thugs, is of opinion, that the seven Mahometan Thug tribes are descended from the robbers here spoken of. He who can trace his descent from one of these seven tribes is considered by the Thugs as a man of high birth. Since the death of Akbar, we find that the Thugs were never actively pursued, their number increased, and that thousands of persons fell every year under their murderous hands. They range from the Himalaya to the Nerbudda, and from the Ganges to the Indus.

This far extended organisation of crime, could only be founded and propagated on a religious basis; hence the Thug feels no qualms of conscience, no pity for his victims, nor is he disturbed in his dreams, in solitude, or in the hour of death, by the thought of the hundreds who have fallen a sacrifice to his abominable iniquity. In a Thug prison in this city, I met with a man, sixty-five years of age, who boasted to me that he had killed several hundred persons.

The Thug believes that he is appointed to his work by his goddess Devee (called also Durga, Kalee, or Bhawani). As the priest of Jupiter sacrificed oxen, and the priest of Saturn children, the Thugs say that a demon named Rackat Beej (seeds of blood), who was so tall, that the deepest ocean did not reach to his breast, spread terror through the world by devouring all the new-born infants. He was destroyed by the goddess Devee,

but when she cut down the demon, a second demon arose from the drops of his blood. Upon this the goddess created two men, and gave each of them a handkerchief, wherewith they might kill demons without bloodshed. When their business was completed, and they were going to return the handkerchiefs, called rumals (with which the Thug strangles his victims), the goddess gave them to the men and to their descendants, with the prerogative of employing them for their own use, in strangling their enemies. The temple dedicated to this goddess, near Calcutta, is still the chief place of pilgrimage of the Thugs, because the demon is said to be buried there, and Devee performs the greatest wonders at that place.

Devee is worshipped by all the Hindoos, and, as Europeans were often present at these unhallowed ceremonies, the Thugs spread a report that they, too, offered sacrifices to this goddess! At the festival of Devee, which the Thugs celebrate among themselves, only those of this sect are admitted who have proved their skill as stranglers, or whose families have been Thugs for two generations.

Both Hindoos and Mahometans belong to the Thugs, and even Brahmins have often been found among them, as their leaders, but only one woman is known to have taken part in their enterprises. She assisted her husband in strangling, and once even saved his life, when he was overpowered by one of his victims. Mothers have, however, often encouraged their sons, and wives their husbands, to

practise Thuggee, and a woman in the Deccan even had a troop of fifteen Thugs in her service.

According to the deposition of an old Thug, nine tenths of their number in the kingdom of Oude are Mussulmans; in the Doab, between the Ganges and the Jumna, four fifths are Hindoos; to the south of the Nerbudda, three fourths Mussulmans; in Rajahpootana, one fourth Mussulmans; in Bundelkund, Sangoo, Bengal, Behar, and Orissa, half are Hindoos, and half Mahometans.

The Thugs have their own language (Ramaseeana), and their particular signs, which are understood by all of them, however remote they may live from each other. There are various branches or sects among them, some of which are of higher rank than others; and, though they act together in the practice of their diabolical crimes, they keep themselves distinct in their modes of life. The Jumaldhee Thugs, in the kingdom of Oude, and to the east of the Ganges, are known as being particularly crafty, skilful, and mysterious. They are reserved even to their wives, and do not instruct their children in their murderous trade till they have attained mature age.

The Mooltanea Thugs are a Mahometan sect in the north of India. Accompanied by their wives and children, they undertake journeys under the character of Brinyares, take with them a train of oxen and cows, laden with corn or merchandise, which they offer for sale in their camp, to attract victims. In strangling them, they use, instead of cloths, the cords of their oxen. It is said that the

Mooltaneas kill their daughters as soon as they are born, or, if they preserve them alive, they do not permit them to marry out of their own tribe. They live in no kind of community with the other Thugs, though they use their language, signs, and customs.

The Chingarees, or Naiks, are a branch of the Mooltaneas, and above a hundred families of them live in the neighbourhood of Hingolee. They follow the manners and customs of the Mooltaneas, by whom they are considered as inferior.

The Sooseeas are a younger class of Thugs, of the lowest Hindoo castes; they live in Jeypoor, Kishunghur, Bandu, Joudpoor, Tonk, and other places in Malwa and Rajahpootana; all the other Thugs despise them as an inferior tribe, and though they often employ them in their enterprises, they never eat with them. They are seen to travel through the country as merchants, money-carriers, or sepoys, who are in search of employment. When they travel in the former capacity, their leader, in the garb of an opulent merchant, is on horseback, in a waggon, or in a palanquin, surrounded by his companions, who serve him in the most respectful manner, and manifest the greatest deference towards him.

The Phansigar sect, so called from the manner in which they kill their victims, undertake long journeys, under the pretext of looking after thieves and murderers. Their leader is generally on horseback: they are accompanied by children under twelve years of age, to obviate suspicion, and oxen, to bring back their plunder in safety. A

band generally consists of forty or fifty men, who set out on their journey in small divisions of ten or twelve, and meet at certain fixed places of rendezvous. They are assisted by the petty Poligars, or landholders, and by the chiefs of the villages, to whom they give up a portion of their plunder. Fathers frequently bring their children to them, to be instructed in the ways of murder.

The Phansigars were once very numerous, particularly in the district of Chittor, and are among the most cruel of the Thug sects; for the Phansigar does not hesitate to murder a man for a rupee, and kills even Coolies and Faquirs. Many hundred travellers are annually murdered by them: they make particular signs with their hands, and have a language unknown to the other Thugs.

The Phansigars (Phansi, *i. e.* Noose) live also in Mysore, the Carnatic, and Chittor, and first became known to the English in 1799, after the conquest of Seringapatam, when about 100 of them were taken, in the vicinity of Bangalore. They consist of Mussulmans and Rajahpoot Hindoos, and there also are Brahmins among them. They compare themselves with the tiger, which they never kill, affirming that a good Phansigaree is never attacked by the tiger. They never murder boys and girls: the former are brought up to their own profession, and the latter intermarry with their sons.

The Phansigars generally undertake two long journeys in the year, for three or four months at a time, when they appear as harmless wanderers; while some of them endeavour to find out in the

different villages whether there are any travellers, and what is their destination. In former times, their leader rode on horseback, having a tent and merchandise with him. For strangling they use a cord with a noose. One throws the noose round the victim's neck, another lifts his feet from the ground, and a third stands by the side, to afford assistance, if required; some of them, however, boast of being able to strangle a traveller without any assistance.

The goddess Kalee or Murnee (the goddess of the small pox in the Carnatic) is the chief object of their adoration. Before the Phansigars set out on an enterprise, they make a feast, to ask counsel of the goddess. A silver or brass image of this idol, with her attributes, is set up in a solitary place, and sometimes that of the god Ganesa; an image of the serpent, of the lizard, a noose, a knife, and the sacred axe, are laid beside it, and strewed with flowers; fruits, confectionary, and spirituous liquors, are brought as offerings; fragrant essences are poured into the flames, and prayers are made. The head of a sheep is then cut off, and the dead animal laid before the image of the goddess, so that her right foot touches its mouth. Near it is a burning lamp and the image of Jayee.

The goddess is then asked by the leader, whether she approves of the enterprise: the answer is indicated by the convulsive movements of the sheep; if none take place, the enterprise is deferred, and the ceremony repeated, ten or twelve days afterwards.

A very peculiar sect is that of the River Thugs, who live in the district of Burdwan, on the banks of the Hooghly. There are said to be between 200 and 300 of them, who have possession of about twenty boats, with which, in the months of November, December, January and February, they go up and down the Ganges, even as far as Cawnpoor, under the pretext of making a pilgrimage to holy places, such as Benares, Allahabad, &c. Every boat is manned by about fourteen Thugs, each of whom has his own especial duty; some tow the boat, others land on the bank, to invite travellers to go with them, or to be carried across the river, while others who sit in the boat pretend to be pilgrims. The leader, who is generally the owner of the boat, sits at the helm, and gives the signal for the stranger to be strangled. In this act, no blood must be spilt, lest the murderers should be discovered by passing vessels, and as soon as the victim is strangled, his back is broken to prevent the possibility of his recovering, and the body is then thrown into the river, through a window, of which there is one on each side of the boat.

Several boats belong to the same society, and follow each other at the distance of five or six miles; in order, that if a traveller should not be inclined to take the first boat, he may be induced to yield to the solicitations of the men in the next boat, who have been instructed by signals. The leader in this boat speaks with contempt and distrust of those in the first boat, and thus endeavours to gain the confidence of his unsuspecting victim.

Although these River Thugs consist of Mussulmans and Hindoos, they never kill women. The Lodahas, Moteeas, and Jumaldehee Thugs, who live in Behar and the Bengalese, are in connection with the River Thugs, because the most frequented roads lead along the banks, and they hasten to the assistance of the River Thugs, if a good booty may be hoped for.

The Thugs do not obtain the privilege of strangling till they have proved by several undertakings that they possess the necessary courage and the requisite coolness. At first most of them are timid and fearful, but after strangling a few persons, the Thug, they say, loses all pity and compassion. They take their children for the first time, at the age of fourteen, without permitting them to be witnesses of the murders. They receive presents, and every thing is done to give them pleasure, and according to the degree of courage which they display, they receive some intimation of the circumstances to which they are indebted for their enjoyments on this occasion. On the second journey, the boy is permitted to see the bodies of the persons strangled, and it entirely depends on his behaviour then, whether he may be allowed to be present at the next murder.

On a journey of this kind, a leader of the Thugs lost his son by his appearing too soon. The boy was on a pony, which was held by one of the band, at a distance from the scene of slaughter,

where more than twenty travellers were to be killed; but the pony escaped the man's hand, and galloped to the fatal spot. He arrived the very moment the travellers were strangled: this horrid sight so overcame the boy, that he fell in convulsions from his horse, and died in a few hours.

A leader of the Thugs being asked, whether his conscience never reproached him for having killed so many innocent persons, answered, "Does any one feel remorse for having carried on his business or trade? Are not all our actions justified by Providence? Is it not God's hand which kills, and are we not the instruments of his will?"

When a youth feels himself strong enough for his profession, he requests the oldest and most respected Thug (Gooroo) to take him for his disciple: if he is accepted as such by the leader, he must try his skill on the next traveller. As soon as the traveller is asleep, the Gooroo, with his disciple and three experienced Thugs, repair to a neighbouring field. When arrived there, he places himself with his face towards the spot whither they mean to go, and the Gooroo exclaims, "O Kalee! Kan-kalee! Bhud-kalee!" *i. e.* if it seems good to thee that the traveller shall die by the hand of this slave, grant us the omen, or sign. If the expected sign comes within a certain time, from the quarter to his right hand, the goddess is supposed to announce her consent; if not, other Thugs must kill the traveller, and the candidate must wait for the honour, till a more favourable opportunity.

If they receive a propitious answer, they return to their camp; the Gooroo takes a handkerchief and turning to the west, makes the fatal knot, a piece of silver coin being fixed at the other end of the cloth. The disciple, in a humble posture, receives the handkerchief with his right hand from the head priest, and leans over the victim. Under the pretext that a serpent is crawling about, the traveller is wakened, the noose is thrown round his neck, and he is strangled in an instant. As soon as the work is completed, the disciple bows before his Gooroo, touching, with both hands, his feet, and afterwards those of his relations and friends. A feast, and presents made by the disciple to the Gooroo and his family, conclude his initiation and reception into the society.

Before the Thugs set out on a journey, they consult the auspices. The most experienced among them, the Pundits, with the leader, and four of the principal Thugs, sit down upon a white cloth; the other members of the band being ranged in a circle beyond. A brass vessel containing rice, wheat, and two pieces of copper coin, is then placed before the Pundit, who is respectfully asked, by the leader, what day will be the most favourable for the enterprise. After performing some ceremonies, the Pundit declares the day, the hour, and the direction of the journey.

At the time appointed, the leader repairs to a field, or garden, beyond the village, raises his eyes towards heaven, and exclaims, "Great goddess, mother of all, if this our intended enterprise is

justified in thy eyes, afford us assistance and the signs of thy approbation." All the Thugs present repeat this exclamation, and unite in praises and adoration of the goddess. If the sign is favourable, the leader remains for seven hours on the same spot; his companions bringing him food, and making all the necessary preparations for the journey. If the sign is not favourable, the ceremony must be repeated in a week.

The most sacred instrument of the Thugs is a pick-axe which is borne by the most cleanly, most temperate, and careful man of the band. According to the Thugs, it indicates, if buried, the direction in which the journey is to be undertaken, and, in former times, when, as they say, all the Thugs held together in conformity with the will of the Goddess, the pick-axe, if thrown into a well, rose again to the surface. The oath by the Kassee, is considered more sacred by the Thugs, than that by the Ganges or the Khoran.

This frightful mode of life is, on the whole, full of superstition. If the turban of one of the party catches fire, or falls from his head, the band must return and wait seven days; but if they are far from home, only the man returns who has met with the misfortune. The cry of a vulture, in the night, is likewise an evil omen: the Thug hastily leaves his camp and flies, even if he is sure of his victim. On the other hand, it is considered a very good omen to meet a woman with a child in her arms and a pitcher full of water, but if the pitcher is empty, it forbodes evil.

The howling of a wolf, the crossing of any game from the right side of the road to the left, the mere touching a lizard, &c. are all esteemed bad signs.

A new band of Thugs breaks the back of their first victim five times, as this is said to insure future sucess.

In the first seven days of the enterprise, the Thug abstains from Ghee, and flesh, and subsists entirely upon fish and rice. He does not shave his beard, nor permit a Dhobee to wash his clothes, nor does he bathe, or give alms. During a whole enterprise, even if it is protracted to the space of a year, they take no milk, nor do they clean their teeth; but if they succeed in finding a victim within the first seven days, they are freed from these restraints. On the seventh day, they all partake of a repast in common. In former times the first person killed was not to be a brahmin, a poor man, a bayadere, or a bard. A traveller who wore gold or had a four-footed animal with him was also spared. Persons who have lost a limb are never touched; and if a Thug meets such an one, on the first day of the journey, he returns home. Women, too, are never killed by them — but this rule is observed only by the Hindoo Thugs. The Thug will not strangle any female with whom he has been intimately acquainted — yet their love of murder is so great, that they have often resisted the seductions of great beauties, and sacrificed their victim.

In their enterprises, the Thugs are indefatigable, cunning, and prudent, so that, according to their

motto, "Dead men tell no tales," no victim, and no witness has escaped them. A band of Thugs, consisting of more than an hundred men, travelled 160 miles, with 60 persons, among whom were some women, till they succeeded in strangling them all in a moment near Chitterkote. Another band accompanied a native officer and his family for 200 miles, till they found a favourable moment for executing their diabolical purpose. The wild, solitary jungles, are generally the places where most victims meet their fate; and the Thug remembers such places, as a sportsman does the most productive hunting ground, or an old man the happiest days and hours of his youth.

Two or three Thugs, as I have before observed, are employed in strangling a traveller. As soon as every one is at his post, the spies set, and the act of strangling is to take place, the leader exclaims, *Bajid*, *Bajid*, *Khan* or *Deo*. If the traveller is on horseback, one of the men throws the noose round his neck, the second lifts his feet out of the stirrups, and the third seizes the bridle. The corpses are either thrown into wells or buried; in the latter case, they cover the grave with thorns, or with the seeds of fleabane, to keep off the dogs and jackals.

If they do not succeed in strangling the traveller, when he is roused from sleep, or cannot get him into a convenient position, one of the Thugs falls into a swoon, some of his companions hasten to his assistance, others fetch water, or feel his pulse, and as nothing avails in bringing him to himself, one of the Thugs affirms that a charm or exorcism alone

will relieve the sufferer from this evil. A pitcher full of water is placed on the ground, and every one present is requested to kneel in a circle, to take off his girdle, to bare his neck, and look up to the sky, and count a certain number of stars. In this position the noose is of course very easily thrown round the neck of the unsuspicious traveller.

It seems almost incredible that such a sect should have been able, for centuries, to murder, undiscovered, several hundred travellers every year. But the Thug finds constant facilities for the perpetration of his crimes, from the manner in which the Indians are in the habit of travelling: for they do not halt at the towns and villages, but stop under shady trees, where they cook and sleep, and the road often lies for many miles together through solitary jungles.

Almost every body in India is married; the younger sons of poor, but respectable families seek employment in the civil or military service, and while they are doing duty at a great distance from home, their wives and children remain under the protection of the father, or elder brother, so that the bands of love and affection are preserved unbroken. They submit, in their office, to all possible privations, in order to send, or to bring, as much as they can save, to those whom they love at home. Such families especially, have suffered by the Thugs; for if the officer who has obtained leave of absence does not return at the appointed time, another is put in his place, and the relations perhaps do not learn, till long afterwards, that one of their family has dis-

appeared from the world, they know not how. Almost every native regiment lost annually several of its men, who were absent on furlough, and of whom no trace could be found; and in spite of all warnings, new victims continually fell under the murderous hands of this fearful sect.

In the west of India, the Bhats and Charans, a caste of Rajahpoots, possess the sacred privilege of taking the property of other people under their protection. Nobody ventures to touch them, or the large sums, in gold and silver, which they carry, especially in the province of Guzerat, through tracts which others cannot venture to traverse without a strong escort. In Rajahpootana, in the character of bards or heralds, they accompany the caravans which are then, not only secure against robbery, but even exempt from the usual taxes. Even this sacred caste has not been spared by the Thugs: in the year 1826, fourteen money carriers were murdered at one time, near Chupparah, and robbed of a sum of 25,000 rupees. In the following year, seven of them, with a sum of 22,000 rupees, fell into the hands of the Thugs near Malagaon, in Candeish. In 1823, three persons, who had 12,000 rupees with them were killed, near Dhor Kote, in Candeish, and nine persons with 40,000 rupees near Burwahagat, on the Nerbudda. In the following year, six gold bearers were murdered near Dhoolia, in Candeish, on whom the Thugs found the large sum of 82,000 rupees.

It is remarkable, that the Thugs have never attacked Europeans; for which they assign the

following reasons: — first, because the European carries little or no money about him; secondly, because he always has loaded pistols, and is ever ready to make use of them; and, lastly, because a European is soon missed, and the rigorous and careful researches made in consequence might easily lead to a discovery.*

* Only one European, a sergeant in an English regiment, was strangled by the Thugs, in a state of intoxication, and his body was found in a well.[1]

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[1] Shortly before this sheet went to press, the following lamentable news was received by the India mail: —

"The deputy quartermaster-general, Captain Alcock, left Cawnpore by palkee dawk for Agra on Thursday last, from whence he intended to march to Nusseerabad. He took an early dinner at Mrs. Clarkson's house at Mynpooree, on Saturday, and left in high health and spirits towards evening. At Bhooreah Tallao he was attacked by a Dacoitee gang: he got out of his palkee and defended himself with his sword, until they cut him across his wrists, when he ran towards the village, calling for assistance, and one of the Dacoits then shot him dead. He was, it is evident, mistaken for the magistrate, Mr. Unwin, who had been hunting after this gang; and he (Mr. Unwin) had also left Mynpooree by dawk alone, that evening, and arrived at the village two hours after, and was shocked to find Captain Alcock sacrificed to the vengeance of these wretches, for him. He returned with the body to Mynpooree, which was buried with all due honours on Sunday. The same leader of the Dacoits attempted Captain Tucker's life last year! Is this not a dreadful outrage in the midst of our own territory?" — *From the Calcutta Englishman, Nov.* 1844.

"The murder of Europeans by Dacoits," as the Friend of India observes, "is calculated to excite a great sensation in society: it is, indeed, a new and bold feature in their proceedings; the more surprising when we recall the decision of the

It is a strange fact, that the native princes, their chiefs and ministers, were the principal obstacles to the pursuit of the Thugs. Very few of the princes care for any of their subjects who do not belong to their own tribe, nor do they feel themselves bound to protect them against banditti and thieves. Added to this, many of the superior officers and landowners are often in league with such criminals, and afford them protection and shelter in return for a portion of their booty. Thus, in the dominions of Scindia, for instance, a secure asylum was afforded to the Thugs, for which they had to pay the sovereign an annual tax of twenty-four rupees and a half, for every house which was occupied by them. In the year 1797, this tax amounted to 7641 rupees for 318 houses; and the number of Thugs who went out in search of plunder, in that country alone, was estimated at

Thugs on this very point, by whom the question of the policy of attacking European travellers was regularly discussed and debated, and decided in the negative, on the ground that the practice would be too dangerous, on account of the great sensation which the murder of a Gora would excite. * * * In the murder of Captain Alcock, mistaken for Mr. Unwin, it may be observed, that the Dacoits have been evidently influenced by revenge against an active magistrate: they have suffered their vindictiveness to get the better of their usual prudence. But the proceeding is not the less new and daring; and if these men escape, especially Kansuhaee, the leader of the gang, the Dacoits may be emboldened to make attacks on Europeans a regular part of their system; the more so, as it cannot be unknown to them, that our countrymen travel about the country very commonly altogether unarmed."— *From the Delhi Gazette.* — [TRANSLATOR.].

954. The deliverance of India from these inhuman monsters was reserved for the indefatigable exertions, the wise and just measures, of the English. This important undertaking has, to a very great extent, been already accomplished; and, if the political agents continue to watch the Thugs with the same zeal as heretofore, there can be no doubt that they will eventually be entirely extirpated.

The discovery and capture of several bands of Thugs took place after the seizure of a band of an hundred and five men, by Mr. Molony, in the valley of the Nerbudda; of a second by Captain Wardlaw, and of a third by Major Borthwick. The latter, with 200 irregular cavalry, undertook a march of thirty miles by night, and in this manner surprised a whole troop of forty-six Thugs, who were returning from Hindoostan to the Deccan, with a booty of the value of 12,000 rupees.

Though the Thugs are bound to inviolable secrecy by a most solemn oath, the proofs of their guilt were so manifest, that they confessed every thing; and many, in order to save their own lives, became approvers and witnesses against other bands. When Feringhea, one of the most notorious leaders of the Thugs in Saugor, was brought before Major Sleeman, he offered, on condition that his life should be spared, to assist in the capture of several bands. On Major Sleeman expressing some doubts as to the sincerity of his depositions, Feringhea promised to give him a proof of his good will, and begged the Major to take him to the village of Selohola, two stages

beyond Saugor. On their arrival at that place, Major Sleeman caused his tent to be set up in a mango grove; but how great was his horror, when, on the following morning, Feringhea caused five dead bodies to be dug up, under the small space covered by the tent, seven others immediately without-outside, and five on the spot where his horses were fastened for the night! Major Sleeman relates, that, during the night, his wife, who of course was totally unconscious that she was sleeping over the graves of so many murdered victims, had been tormented by the most frightful dreams.

Above 2000 Thugs were called to account, in five years—at Indore, Hyderabad, Saugor, and Jubbulpoor; 1200 were examined in the two latter towns alone; and the murder of 947 travellers was fully proved. Of these criminals 382 were condemned to the gallows; 909 to transportation, and 77 to imprisonment for life.* The Thug

* Captain Meadows Taylor received from Captain Reynolds the following statement: —

From 1831 to 1837 inclusive, there were

Transported to Penang, &c.	1059
Hanged	412
Imprisoned for life, with hard labour	87
Imprisoned in default of security	21
Imprisoned for various periods	69
Released after trial	32
Escaped from gaol	11
Died in gaol	36
	1727
Made approvers	483
Convicted, but not sentenced	120
In gaol, in various parts, not yet tried	936
	3266

dreads transportation — "to be sent over the Black water" as he calls it—much more than death. It is a law among the Thugs, that if one of them is discovered he ceases to be a Thug.

I visited a Thug prison at this place: several hundred of them were in chains, and had the word "Thug" branded on their cheeks; but as they were subjects of the King of Oude their punishment was subject to the will of the king, who did not seem disposed either to inflict the extreme penalty of the law, or even to keep them to hard labour. During my stay at this place, a new sect of thieves was discovered; but it was not fully ascertained whether they were Thugs. They stupified travellers by giving them narcotic potions, and robbed them, when in this condition, but never attempted to murder them. At present, however, the traveller in India, is more safe: it is seldom that persons are missed; and the regiments have the satisfaction of seeing their comrades return from furlough uninjured.

It would be very unjust to form an unfavourable conclusion of the moral state of the whole people from these criminal sects; on the contrary, it appears from the statistical notices respecting the criminals of India, compiled by Colonel Sykes, that those people have the advantage of civilised Europe.

Added to the above, Captain Reynolds stated, that, at the time he wrote, upwards of 1800 notorious Thugs were at large in various parts of India, whose names were known: how many besides existed it is impossible to conjecture.—*Confessions of a Thug. By Captain Meadows Taylor.* 1839.—TRANSLATOR.

It may, indeed, be questioned, whether the police can be so strictly exercised in India as in England and other European countries.

In the presidency of Bengal, the population of which is forty millions, the number of persons sentenced to death was 38 in the year 1838, 25 in 1839, and 27 in 1840, exclusively of the Thugs; whereas in England, during the same years, the numbers were 116, 56, and 57. In the same years, 81, 72, and 103 criminals were sentenced, in Bengal, to transportation or imprisonment for life; and in England, the numbers who suffered the same punishment were 266, 205, and 238. The number of persons condemned in 1837, including offences against the police, amounted to 38,902, which makes 1 to 1028 of the population; and in the year 1840, in which 42,785 were sentenced, 1 out of every 935 souls.

In the presidency of Madras, the population of which is 13,050,000, there was in the first half of the year 1839, 1 criminal to 609 souls; and in the latter half, 1 to 633, of whom 21 were sentenced to death; while, in England and Wales, 56 persons were condemned to death: in 1840, 20,622 were found guilty in this presidency, of whom 31 were condemned to death, and 69 to transportation; in England and Wales 27,187 were sentenced, of whom 77 were punished with death, and 238 to transportation.

In the presidency of Bombay, which contains 6,300,000 inhabitants, in two years and a half, from the 1st of January, 1838, to the 1st of July, 1840, 15

on an average were annually sentenced to death, 45 to transportation, and 7 to imprisonment for life. The total amount of all crimes and misdemeanours, including those under cognisance of the police, was 91,999 in the space of four years in this Presidency, making nearly 23;000 in a year, or one criminal to every 273 souls.

LETTER XII.

TO ALEXANDER VON HUMBOLDT.

Journey from Benares to Calcutta. — The Hooli festival of the Hindoos.—Description of the road. — The Puhari. —Burdwan.— Description of Calcutta. — Fort William. — The revenues and expenses of the administration of India. — The palace of the Governor-General. — A visit to Dwarkanauth Tagores.—Hindoo festivals.—Excursion to Dum-Dum.— Trip to Hooghly and Barrackpoor.— The Botanic Garden.— Social life at Calcutta.— Preparations for my departure to Bombay and the Indus.— Embarkation on board the Pluto steamer. — Departure for Bombay.— Stormy voyage and return to Calcutta.

Continuation of letter from Aden.— Embarkation on the steamer Hindoostan for Madras.—Madras.—Point de Galle.— The Maldive Islands and their inhabitants.—Aden.

Conclusion of letter on board the Oriental steamer.— The Red Sea. — Residence at Cairo. — Ascent of the Pyramids. — Journey to Alexandria.— Audience of Mehemet Ali. — Embarkation in the Oriental, and voyage to Malta, Gibraltar, and Falmouth.

Calcutta, 14th April, 1843.

I TOOK leave of Major Carpenter on the afternoon of the 15th March, and set out in a palanquin on my journey to Calcutta. On the road thither there are thirty-three dawk stations, and between twenty and thirty bungalows. In less than an hour, I was carried across the Ganges, which is 3000

feet wide at this part; but its waters scarcely flowed over the half of this breadth, though the mean depth was about thirty-five feet: the current of the Ganges at this place is, at the surface, at the rate of 2910 feet an hour, and the under current, below the surface, only 1410 feet an hour. I travelled through the fertile, richly cultivated valley of the Ganges for the first eighteen hours of my journey: the road, which is very good and broad, gradually ascended as I approached the offsets of the Vindhaya chain, and the country was as highly cultivated as on the previous part of my route. The Vindhaya mountains are here called the Bindi hills, and are, on this side, the last offsets of that remarkable physical conformation which traverses India, in its greatest breadth of 300 geographical miles, and here separates the Sone and the Ganges from each other.

At the earliest dawn of the morning of the 16th, while the moon still shone in the greatest splendour, my attention was attracted by bright lights dancing and flitting about in every direction as far as the eye could reach. I soon discovered that they were straw torches in the hands of the men and children of the villages, who were running about the fields, swinging and throwing their burning torches, and at the same time shouting and singing with all their might. It was the Hooli, one of the principal Hindoo festivals, which lasts three days, and appears to have much similarity with the bacchanalia of the ancients; for, at this time, the gentle Hindoos, who are much disposed

to rejoicing and wantonness, are at full liberty to indulge their fancy, and to play foolish pranks and frolics even on women and strangers. The consequence to myself was not very agreeable, for at almost every stage I had several drunken bearers.

During the noontide heat of the same day, which was extremely oppressive in the mountains, being 98° Fahr., I rested for some hours in the bungalow beyond Sassaram. It is situated in the shade of beautiful mango trees, at the entrance of a mountainous tract, the elevation of which is scarcely more than 600 feet above the Ganges. The cheerful little village, which is adorned with the ruins of several Mahometan buildings, is most picturesquely ensconced under mangoes and bananas, among which the Fan palms lift their proud and elegant crowns. After luxuriating in a bath, and partaking of a good breakfast, I proceeded on my journey at three o'clock, and at sunset reached the village of Deury, where the river Sone flows in a bed 5000 paces in breadth, but the main stream was scarcely 360 paces broad, and not eight feet deep. The bed of the Sone is a deep stratum of sand, which is traversed by small streams and pools; but these were so shallow, that the bearers had no difficulty whatever in passing through them.

On the 17th I was quite among the mountains; the loftiest summits of which, according to my estimation, were not more than from 800 to 1000 feet in height, and were for the most part covered with brushwood. The inhabitants are a totally dis-

tinct tribe from any I had before seen: they are a short, stout, and dark-brown people, and live in houses covered with tiles or reeds. They are the Puharri, a race quite different in appearance, language, and religion from the Hindoos of the plain; there are no castes among them, nor do they worship idols, but they pray every morning and evening to a supreme being, whom they call Budo Gosai, and to whom they offer buffalos and other animals, as propitiatory sacrifices. They subsist principally on the produce of the chase, in which they employ bows and arrows. Their chiefs are under the protection of the English, and have entered into their service. All the Hindoos, my bearers not excepted, had on this day sprinkled their turbans and white dresses with a bright-red colour; and on the following days they all appeared in orange colour.

The bungalows at Dhunwah, where I rested and refreshed myself, lie on a small plateau, surrounded by steep rocks, with the most picturesque views towards the west. On the 18th the country appeared still more beautiful, and more diversified in the grouping of the mountain chains, the lofty summits of which were sometimes jagged and sometimes rounded, now forming perpendicular walls, and then declining in terraces to the plain: the situation of the bungalows at Dumry is particularly delightful.

As soon as we issued from these mountains, the appearance of the country and of the people was totally changed; the land was gradually more cultivated, and the people were handsomer, taller,

more slender, more cleanly, and of rather a lighter complexion than those of the mountains. On the 19th I stopped for two hours in the bungalow at Hyrasone, and then proceeded in my palanquin with a temperature of 89° Fahr.

About half a day's journey from Burdwan, which is situated in a rich delta of the Ganges, and is surrounded by handsome seats and gardens, the country becomes like a boundless park: corn fields of every description alternate with plantations of sugar, indigo, cotton, and banana, interspersed with mangoes, banyans, tamarinds, bamboos, and pipala, sometimes standing singly, or forming pretty groups, and sometimes clustered in small groves, adorn this incomparable landscape. The roads are shaded with trees, and the villages consist of clean and neat brick houses, furnished with a veranda enwreathed with climbing plants, and surrounded by small gardens, in which bananas and flowers flourish in extraordinary beauty. The country is irrigated by means of tanks, wells, and ditches, from which the water is drawn in ox hides, and thrown over the land. The riches and luxuriance of nature quite astonish the European, and evidence the inexhaustible source which yields so large a revenue to the government.

The district of Burdwan is divided into sixty-four pergunnahs, and extends sixty-five miles from north to south, and about forty-five from east to west. It is one of the most populous and fertile districts in Bengal, and is perfectly level, with the exception of the western part, where the ground

is undulating and less productive. In that direction there are jungles, consisting chiefly of willows, which serve for fuel, and for spars in building. The Damada and Adjy, which traverse the district from west to east, often inundate the land during the rainy season, and have several times done immense damage. A sixth part of the inhabitants of the country are Mussulmans; a great number of Brahmins, however, live here, and nearly one seventh of the Hindoo population belongs to that caste; next to them, the Koyst caste is the most active and intelligent portion of the people.

In this neighbourhood and at Hooghly, there is a very remarkable sect called Kurta Bhojah, to which many of the inhabitants in the north and east of this district belong. This sect consists of all castes, who have entirely renounced idol worship, and embraced a more pure religion. They assemble by hundreds at night in certain places, and unite in singing hymns and psalms: they lay aside every distinction of caste, and eat and drink in common. This religious feeling has, however, not taken deep root in all the members, and some, when they return home, being impelled by fear, or other motives, go back to the worship of idols. The sect, however, is daily increasing: a considerable number of them propagate Christianity in the district of Kishnagur: their leaders travel about the country, and are particularly successful, in the conversion of the Boishuors, the worshippers of Vishnu.*

* The following interesting account of this sect is given in the "Protestant Missions in Bengal," by the Rev. J. J.

The road from Burdwan to Hooghly and Calcutta is probably the most frequented of any in India.

Weitbrecht, and it was deemed important to subjoin it in this place. — TRANSLATOR.

"The first families who applied for baptism belonged to a sect who call themselves 'Kurta Bhojahs,' that is, worshippers of the only God. This sect appears to be extensively spread in Bengal, along the Ganges and its various branches. The founder of it is said to have lived in the beginning of the present century in a village near Culna, and to have become acquainted with the Scriptures by one of the first Protestant missionaries, either Carey, Foster, or Thomas. The doctrines and precepts of Jesus appear to have come home to his conscience; and possessing a considerable knowledge of the Hindoo shasters, he undertook the task of preparing a new religious system, retaining in it a considerable portion of Hindooism, but rejecting the worship of idols entirely, and substituting the worship of the only true God, as the foundation of his system. This new teacher succeeded in enlisting disciples from among his friends and neighbours, and the sect increased every year. Hindoos of all castes, Mahomedans, and even Indo-Britons, and descendants of the Portuguese, are now found among the Kurta Bhojahs.

"This brotherhood seems to manifest a very uncommon degree of energy and vigour: they have their missionaries, whom they send out in all directions to make proselytes. I met with one of them in the neighbourhood of Burdwan; and if they have many agents possessed of the same talents and lively energy as that individual, I am not surprised at the rapid increase of their disciples. He was a handsome young Brahmin, polished and dignified in manner, very agreeable in conversation, and eloquent. He assured me that the sect numbered above one hundred thousand members, and promised to introduce me to their private evening assemblies. They meet every Thursday in certain villages, after sunset, two or three hundred together; sitting cross-legged, in a circle, on the ground. They sing hymns in praise of their Creator. Every distinction of caste

The merchants generally send their goods by land, as a waggon is not more than six or seven weeks in performing the journey from Burdwan to Cawnpoor, and costs only 110 rupees; whereas a boat is four, and even six months in accomplishing this distance. But as this road is made chiefly of gutyn, a calcareous substance, which is soon pulverised by the heavily-laden carts, travelling is rendered exceedingly uncomfortable in dry weather by the clouds of dust, and in the rainy season, by the slough and mud.

The great abundance of coal in the vicinity of Shigar is very remarkable. It is so near the surface, that the strata stand out in many places.

From Burdwan the traveller is conveyed by the best and most rapid palanquin bearers, who trot four or five miles in an hour, singing and

ceases at these nightly meetings; the Brahmin is sitting in brotherly fellowship by the side of the Sudra and the Mahomedan. They break bread together, and a cup passes round the circle, from which all are drinking: doubtless this is an imitation of the sacrament of the Lord's Supper.

"Thus is an obscure sect, by the wise and gracious providence of God, destined to break through the chain of caste, and to become the pioneers to our mission work in Bengal. The people composing this sect are, as it were, already in a transition state. Some of these Kurta Bhojahs hearing Mr. Drew preach at Kishnagur, exclaimed, 'Surely this is our own religion;' and were shortly baptized. Moreover, I received from our brethren labouring in that place the interesting information, that their converts from that sect are the most consistent Christians, and give them the greatest satisfaction, evidently from this simple reason, that purer ideas of a Divine Being had previously been implanted in their minds."

shouting all the way. I arrived at the little town of Hooghly, at noon, on the 19th, just as the children were coming from school. Here is a temple, which, during the Rath festival, is visited by thousands of pilgrims, and where, in former times, as at Juggernauth, devotees suffered themselves to be crushed by the car of the idol, which has thirty-six wheels, and others were suspended till they died, by an iron hook, which was thrust through the hips of these unhappy fanatics. But I am thankful to say, that of late years the British government has prohibited this cruel custom.

The road from Hooghly runs between houses and gardens, near the river of the same name. At Pultah-Ghaut I was conveyed over the Hooghly in the evening twilight, while continued and bright flashes of lightning, in the south-east, illuminated the whole country. It was midnight before I reached Calcutta, and as I could not go to the residence of my friends at that late hour, I repaired to an hotel. Being almost tired to death, for I had had no sleep for five nights, and no refreshment for twenty-four hours, I lay down after a slight repast to take some rest; but the heat and the musquitos prevented me from getting any sleep, and in a feverish excitement, half awake and half dreaming, I impatiently longed for the day.

Before I enter upon an account of my proceedings here, I must give you a description of Calcutta. It is built on a perfectly level alluvial soil, on the left bank of the Hooghly, called by the natives Bhagirathi, or the "True Ganges," about 100 miles

from the sea. Fort William, which commands the river and the surrounding country, lies at the most southern point, in 22° 34′ 49″ N. L., and 88° 28′ E. L., from Greenwich. Viewed from the Hooghly, Calcutta has the appearance of a city of palaces. A row of large superb buildings extend from the princely residence of the Governor-General, along the Esplanade, and produce a remarkably striking effect, by their handsome verandas, supported by lofty columns.

On the site of a wretched village, situated amidst jungles and impenetrable forests, Job Charnock founded, 120 years ago, the capital of the now mighty Indian empire ; but though the jungles and woods have vanished, though the roads and pools are dry, yet a dangerous, infectious air often blows over the city from the Sunderbunds. At high water the Hooghly is a mile in breadth, but at the ebb, there is, on the opposite shore, a long road of dried sand banks, which are increasing greatly. To the south of Chandpaul Ghaut there was once a thick forest, between which and Kidderpoor lay two villages, the inhabitants of which were induced to settle in the city by the Seths, a wealthy mercantile community. Fort William and the Esplanade were erected on the site of the forest and of the abandoned villages in 1758 ; and where the splendid houses of Chowringhee now stand, a miserable village, surrounded by marshy pools, existed in 1717 ; and even in 1756, when Surae ud Dowlah took the place, only seventy houses were inhabited by Englishmen.

The present city of Calcutta extends nearly six

miles northwards from Fort William, along the left bank of the Hooghly; but its breadth varies very considerably. The Esplanade forms a large verdant square, with several handsome walled reservoirs, between the fort and the city, and on two sides is bounded by the Chowringhee, which consists of the grandest and most splendid buildings. At the most northern point the Maharatta Ditch surrounds the city from Chitpoor to the distance of a mile beyond the Fives Court, close to Chowringhee.

The city is divided into two distinct parts, formed by a line drawn from Bebee-Ross-Ghaut eastward, to the upper circular road, and from Hastings Bridge to the Tollys-Nallah in the north-eastern direction, to the lower circular road. This portion of the city is chiefly occupied by the Christians; whereas the natives have settled in the district from Bebee-Ross-Ghaut eastward, to Chitpoor Bridge and the Maharatta Ditch, including all the streets of the northern portion of the city.

Here, as in all Oriental cities, the streets are narrow and the houses lofty; the lower portion contains the bazars, and the upper the dwelling-house; the place of windows being supplied by curtains or shutters. The residences of the merchants are between Champaul Ghaut and the New Mint, along the river side, and those of the principal inhabitants are in Chowringhee, which is two miles in length, and forty paces in breadth, and occupies two sides of the esplanade. As the limits of the city are not marked by walls or ditches, an uninterrupted series of suburbs and villages are attached

to it on every side. The dwellings consist for the most part of neat bamboo huts, covered with palm leaves; but they are excessively liable to take fire, and during my stay here, no less than 700 of them were burnt to the ground in three days.

If we were to take the number of houses and huts in Calcutta, amounting to 71,532, as a basis, from which we might infer the number of inhabitants, as has been done in former times, we should arrive at an exaggerated result. After eight months' researches, in the year 1837, Captain Birch, the superintendent of the police, succeeded in ascertaining the population of Calcutta to be 229,705 inhabitants. It appeared, at the same time, that a fluctuating population of 177,000 persons daily frequent the city. Of these inhabitants there are 3138 British, 137,651 Hindoos, and 58,744 Mussulmans; 3180 Portuguese; 536 Americans; 49 native Christians; 160 French; 203 Jews; 40 Parsees; 35 Arabs; 362 Chinese; 509 Moguls; 683 Mughs and Burmese; 4746 Eurasians, (children of a European father and a native mother,) and 19,804 of low castes. For the preservation of personal security, there is a police, with a magistrate at its head, and to which 8147 Thannadars, Naibs, Chokidars, Jemadars, and Burkandazes belong.

The climate of Calcutta may be inferred from its situation in a damp hollow, on the banks of one of the largest rivers in the world. Each season has its peculiar dangers; in the hot months, fevers and cholera prevail, and when the rainy season be-

gins, dysentery and other painful diseases of the stomach are added to them. Even in the cooler season, the adult population suffers from dyspeptic fevers, and the children from catarrhs and coughs.

The most unhealthy part of Calcutta lies near Elysian Row, and is surrounded by the lower circular road, and Theatre Street; here dirty bazars, and the dwellings of Europeans, are built upon a marshy spot, filled with numerous half-drained ponds. When the other parts of the city are in the most healthy state, you may be certain that all kinds of diseases prevail here; nay, it not unfrequently happens, that in many houses not one of the inmates is exempt from fever. The ground is here so soft, that the houses often sink eight inches in a few hours. The most salubrious parts of the city are the Chowringhee, the Esplanade, and Tank Square.

The hot or dry season begins in the middle of March, and continues till the middle of June, when the wind blows very regularly from the south or south-west; the thermometer then rises in the shade, to 95° Fahr., and in the open air to 100°, or 110° F. The inhabitants suffer from a constant state of perspiration during this time; and the Europeans cannot sleep by night unless the punca, or fan, which is suspended over their beds, is kept in constant motion. During my three weeks' stay here, we had very regularly, in the morning before sunrise, 78° Fahr. in the shade, at noon 95½°, and in the evening, at sunset, 90°, Fahr. Various ex-

periments of sinking the thermometer in the earth, at different times of the day, gave a temperature of 77° and 78°, at the depth of eighteen inches.

The finest season of the year, and the most favourable to the European constitution, is from the 1st of November to the 15th of February, when the sky is always clear, and cool refreshing winds prevail. The mercury then falls to 45° in the morning, and seldom rises above 75°. The sunbeams, however, are so powerful, that it is dangerous to be exposed to them at noon.

Though Calcutta has four large hotels, of which Spencer's hotel is the most distinguished, where a stranger is very well accommodated for 250 rupees per month, Mr. Maddock had very kindly invited me to take up my residence at his beautiful villa at Allipoor, where Warren Hastings matured his great plans. Mr. Maddock's charming seat was, however, not yet furnished; and I had, in consequence, the privilege of being received as an honorary member of the Bengal Club, where my friend had already prepared a lodging for me, and where foreign members have the privilege of a free residence.

The Bengal Club, which is in the very centre of the city of palaces, possesses the largest and handsomest buildings on the Esplanade, and overlooks the most splendid parts of the city, and the port of the Hooghly, with its numerous ships. It contains reading rooms, a library, and dining rooms, all of which are fitted up in the most convenient and elegant manner. From one of the windows of

my apartment I see our Mussulman servants assemble for prayer every morning and evening: they all kneel on a retired grass plat; and Mr. Maddock's Hoockaburdar, a handsome man with a silver-grey beard, always takes the lead. Though the only business of this man is to bring the hookah to his master three or four times a day, he one morning, to our great astonishment, requested to have an assistant, and seemed rather surprised when his master paid no attention whatever to his request.

The Mahometans regulate the times of the day according to their religious duties. As soon as the sun sets, the night, whether it be long or short, is divided into twelve hours, and the time from sunrise to sunset likewise into twelve hours, whence it follows that, in the winter months, there is of course a great inequality. At the equinoxes alone their reckoning agrees with ours; yet the Mahometan's twelve o'clock is always one o'clock with us. Among the Hindoos, the day and night are divided equally into four parts. Their day begins at sunrise and ends at sunset: each of these times is divided into Ghurees of twenty-four minutes each, consequently the times of the day are longer in summer than in winter, and *vice versâ*: however, where the natives have become connected with the English, they have adopted their division of the day.

Immediately after my arrival, my friend introduced me to the principal families, which gave me an opportunity of seeing the splendid houses and costly furniture of the resident British. The fore-

court, or garden, is surrounded by a wall: the dining room and drawing rooms are on the ground floor: the middle story surrounded by a veranda, supported by pillars, contains the sitting rooms of the family, and the upper stories the bed chambers. Bath rooms are universally introduced; and all the apartments are supplied with a punca to cool the air at will.

I had the pleasure of calling upon Dwarkanath Tagore, whom I had met in London at the Drawing Room, when this intelligent Hindoo, with remarkable gracefulness and dignity, for the first time paid his homage to his Queen. While I had been inspecting the Indian world, he, with acute penetration, had examined the manners of Europe, and he considered the time which he had spent there as the brightest period of his life. Though differences have arisen between him and his family on that account, he seriously thinks of returning to Europe, and of having his second son educated in England. Next to Ram Mohun Roy, Dwarkanath Tagore is one of the most distinguished men of his nation; he, too, contends against their errors and corruptions; but he wants the energy of mind and the moral courage of his illustrious and lamented countryman. Judging by his intelligence and sentiments, he appears to me to be more of a Christian than of a Hindoo, although he has not renounced his faith, and still observes some of its usages. His wife lives in strict seclusion, and his eldest son does not participate in the religious views of his father. It is exceedingly interesting

to observe this remarkable man in the course of conversation, when he passes his small, delicate hand over his beard, and his fine large eyes look intelligently around, and reveal the quick succession of thoughts that arise in his mind. Dwarkanath Tagore, who, by his ability and enterprising spirit, has become one of the wealthiest merchants in India, is also one of the most hospitable men in that hospitable country: he had the goodness to invite me to a fête at his villa.

In the evening we took a ride along the Strand, where the fashionable world of Calcutta, both Europeans and Indians, go to enjoy the cool of the evening, as they do in London in Hyde Park. Here, however, the handsome equipages, and the ladies and gentlemen on horseback, are surrounded by a crowd of servants, which imparts a foreign air to this scene, which otherwise reminded us of our own country.

Those, however, who wish to enjoy the beauties of nature, repair to Garden Reach at Allipoor. Both sides of the road thither are enlivened by a succession of magnificent country houses, surrounded by lovely flower gardens and small parks; the verdant carpet of which is diversified by groups of mangoes, tamarinds, figs, neems, and teak; among which tower the lofty bamboos, whose delicate foliage flutters with the slightest breath of air. The notes of the Indian nightingale (the bulbul or Hazardasitana, *i. e.* the bird with a thousand songs) resound from amid the refreshing shade, and hundreds of luminous insects hover about like little lamps or ignes fatui; the air is filled with the most

delicious perfumes, which are diffused all around by the evening breezes.

As I spent the forenoon in visiting the most remarkable buildings, I will, in the first place, give you some account of them. As a military man my attention was, of course, primarily engaged by Fort William. It is built in the form of an octagon, and is fortified according to Vauban's system; three of the fronts, however, which are turned towards the Hooghly to command the river, deviate from the regular form. The five regular sides are inland; the bastions have all very salient orillons, behind which retire circular flanks; the moat is dry, and has a lunette in the middle, but it can be laid under water by means of two sluices. In front of every courtine is a ravelin, the faces of which mount 26 pieces of heavy artillery at once. The demi-bastions which terminate the five regular fronts on each side are covered by a counter-guard, the faces of which are likewise defended by 26 guns.

This citadel was begun by Lord Clive after the battle of Plassey, and cost, on the whole, two millions sterling; but it is on so great a scale, that a garrison of 15,000 men is required for its defence. In the interior of the citadel are the bomb-proof barracks, the arsenal, and the magazines. The garrison consists of two European regiments, one of sepoys, and a few companies of artillery; because the principal station is at Barrackpoor, 13 miles distant, where there are 7000 men. The arsenal contains arms for 80,000 men. Close to it some

works have been erected, by means of which the whole may be laid under water in a very short time. This has been done, because a few years ago a fire, which was supposed to have been caused at the instigation of the Rajah of Nepaul, burnt down one of the side buildings, and threatened the whole arsenal with destruction. An artesian well was begun; in boring which, the bones of dogs were discovered at the depth of 150 feet: this project, however, has been abandoned.

One of the most remarkable building in Calcutta is the Mint. It was commenced in the year 1824, on a plan proposed by Major Forbes, and was finished in six years. This Mint, which is undoubtedly the largest in the world, is erected on the Strand, 26½ feet below the surface of the ground, and 60 above it: it is built in the Doric style, and the centre portico is a copy of the temple of Minerva at Athens. The various machinery for coining and stamping the money are set in motion by six steam engines. Nearly 3000 workmen, chiefly natives, are employed in this establishment. Two lacs can be coined daily in seven hours; and since the year 1831, 200 millions of rupees have been issued from this Mint. As I have mentioned the source from which the current coin is spread over India, I will add an account of the revenue and expenditure of this vast empire.

The following are the results of a view by Colonel Sykes, of the Revenue and Expenditure of India at the four decennial periods: 1809–1810, 1819–1820, 1829–1830, 1839–1840:—

STATEMENT OF THE REVENUE derived from Land Sayer and Abkarry—Customs, Salt, Opium, Tobacco, Stamps, and Postage in the Upper and Lower Provinces of BENGAL, at MADRAS and BOMBAY, in the Years 1809–10, 1819–20, 1829–30, 1839–40, showing the Charges of collecting each Branch of the Revenue, and the per Centage on the separate Receipts, also distinguishing the Stipends and Allowances paid out of the Revenues, and the Amount of Net Revenue after those Stipends and Charges of Collection have been deducted from the Gross Revenue, showing likewise separately the several Heads of other Charges, and the final Results of Surplus or Deficit in each Year, converted into Sterling at 2*s.* the Sicca Rupee.

	BENGAL AND AGRA.															
	1809–10.				1819–20.				1829–30.				1839–40.			
	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.
Revenues.	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Land Sayer and Abkarry - Lower Provinces	2,872,484	207,883	2,664,601	7·237	3,310,408	304,030	3,006,378	9·184	3,274,384	319,753	2,954,631	9·765	3,528,289	384,212	3,144,077	10·589
Land Sayer and Abkarry - North-western do.	3,108,318	236,977	2,871,341	7·624	3,756,866	263,706	3,493,160	7·019	4,041,090	315,208	3,725,882	7·800	3,883,289	454,044	3,429,245	11·692
	5,980,802	444,860	5,535,942	7·438	7,067,274	567,736	6,499,538	8·033	7,315,474	634,961	6,680,513	8·679	7,411,578	838,256	6,573,322	11·310
Customs - Lower Provinces	211,565	22,663	188,902	10·712	347,455	50,137	297,318	14·429	311,707	56,611	255,096	17·831	374,206	41,545	332,661	11·102
Customs - North-western do.	230,728	33,860	196,868	14·675	288,971	39,633	249,338	13·715	340,424	36,760	303,664	10·798	187,024	61,081	125,943	32·659
	442,293	56,523	385,770	12·779	636,426	89,770	546,656	14·105	652,131	93,371	558,760	14·318	561,230	102,626	458,604	18·285
Salt (deducting cost) - -	1,284,334	131,792	1,152,542	10·261	1,348,339	227,228	1,121,111	16·852	1,287,037	216,333	1,171,004	15·575	1,841,334	196,655	1,644,679	10·680
Opium (ditto) - - -	646,485	24,513	621,972	3·792	632,755	32,480	600,275	5·133	1,225,905	114,562	1,111,343	9·326	398,689	92,992	305,697	23·321
Stamps - - -	52,980	8,237	44,743	15·547	125,972	56,173	69,799	44·592	276,618	54,092	222,526	19·554	309,524	27,552	281,972	8·901
Post Office - - -	38,707	31,635	7,072	81·729	48,937	34,770	14,167	71·050	73,745	66,762	6,983	90·530	84,272	77,239	7,033	91·654
	8,445,601	697,560	7,748,041	Average 8·259	9,859,703	1,008,157	8,851,546	Average 10·225	10,930,910	1,179,581	9,751,329	Average 10·791	10,606,627	1,335,320,	9,271,307	Average 12·589
Revenues of Prince of Wales' Island - -			69,940	-	-	-	48,860	-	-	-	28,359	-	-	-	43,808	
Ditto of ceded territory on the Nerbuddah - -			-	-	-	-	*177,183									
Tributes and subsidies - - -			-	-	-	-	-	-	-	-	178,168	-	-	-	212,869	
			7,817,981	-	-	-	9,077,589	-	-	-	9,957,856	-	-	-	9,327,984	
Allowances and assignments payable out of the revenues - Lower Provinces	164,355		-	-	-	171,344	-	-	-	120,790	-	-	-	165,466		
Allowances and assignments payable out of the revenues - North-western do.	502,109		-	-	-	429,607	-	-	-	312,488	-	-	-	399,670		
			666,944				600,951				433,278				565,136	
Net revenues - - - -			7,151,037	-	-	-	8,476,638	-	-	-	9,524,578	-	-	-	8,962,848	
				℘ Cent. of other Charges to Net Revenue.				℘ Cent. of other Charges to Net Revenue.				℘ Cent. of other Charges to Net Revenue.				℘ Cent. of other Charges to Net Revenue.
Charges.																
Civil and political charges including contingencies - - - -			543,054	7·594	-	-	838,676	9·894			793,056	8·327	-	-	855,130	9·541
Judicial ditto - Lower Provinces	323,947		-	-	-	398,427	-	-	-	-	-	-	-	482,078		
Judicial ditto - North-western do.	160,452		-	-	-	178,324	-	-	-	375,312	-	-	-	364,647		
			584,399	8·172			576,751	6·804		185,640	559,452	5·874			846,725	9·447
Provincial police do. - Lower Provinces	65,534		-	-	-	69,735	-	-			-	-	-	80,133		
Provincial police do. - North-western do.	85,012		-	-	-	94,346	-	-	-	48,845	-	-	-	128,475		
			148,546	2·077			164,081	1·936	-	94,346	143,191	1·508			208,628	2·328
Mint ditto - - - -			22,349	-	Excess of receipts		2,869	-	-	-	30,106	-	Excess of receipts		20,550	
Marine ditto - - - -			64,783	0·906	-	-	90,790	1·071	-	-	90,709	0·953	-	-	107,606	1·200
Military ditto - - - -			2,972,788	41·571	-	-	3,822,909	45·099	-	-	3,498,462	36·731	-	-	4,115,150	45·913
Buildings and fortifications - - -			94,680	1·324	-	-	146,566	1·729	-	-	†260,105	2·731	-	-	120,878	1·349
Charges of Prince of Wales' Island, &c. - -			170,337	-	-	-	172,709	-	-	-	152,066	-	-	-	55,205	
Deccan prize (included in revenues of former years) - - - - -			-	-	-	-	-	-	-	-	343,689					
Interest on debt - - - -			1,385,881	19·352	-	-	1,551,045	18·298	-	-	1,534,851	16·115	-	-	1,252,873	13·978
Total charges including interest on debt - -			5,984,817	83·692	-	-	7,360,658	83·834	-	-	7,385,707	77·544	-	-	7,541,645	84·148
Surplus - - - - -			1,166,220	-	-	-	1,115,980	-	-	-	2,138,871	-	-	-	1,421,203	
			7,151,037	-	-	-	8,476,638	-	-	-	9,524,578	-	-	-	8,962,848	

* Net receipts, the charges not exhibited in the Indian statement.

MADRAS.

Revenues and Receipts.	1809–10. Revenues and Receipts.	1809–10. Charges of Collection.	1809–10. Net Receipts.	1809–10. Rate per Cent. of Collection.	1819–20. Revenues and Receipts.	1819–20. Charges of Collection.	1819–20. Net Receipts.	1819–20. Rate per Cent. of Collection.	1829–30. Revenues and Receipts.	1829–30. Charges of Collection.	1829–30. Net Receipts.	1829–30. Rate per Cent. of Collection.	1839–40. Revenues and Receipts.	1839–40. Charges of Collection.	1839–40. Net Receipts.	1839–40. Rate per Cent. of Collection.
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Land Sayer, Abkarry, and Moturpha revenues	3,694,755	169,215	3,455,540	4·668	3,400,844	323,321	3,077,523	9·507	3,189,523	375,515	2,814,008	11·773	3,337,840	410,884	2,926,956	12·309
Customs	251,279	48,499	202,780	19·301	441,868	90,033	351,835	20·375	485,358	38,184	447,154	7·867	384,645	48,466	336,179	12·600
Salt	228,372	41,516	187,056	18·163	298,289	60,736	237,553	20·361	342,137	23,619	318,518	6·906	349,259	32,157	317,102	9·207
Opium	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -
Stamps	8,214	2,491	5,723	30·329	42,590	2,923	39,667	6·863	43,438	8,875	34,563	20·431	45,362	4,738	40,624	10·444
Tobacco	- -	- -	- -	- -	- -	- -	- -	- -	50,624	3,344	47,280	6·605	57,504	5,744	51,760	9·989
Postage	14,689	17,161	Excess Charge 2,472	116·829	18,144	19,704	Excess Charge 1,560	108·597	26,838	24,009	2,829	89·460	30,693	35,626	Excess Charge 4,933	116·072
	4,127,509	278,882	3,848,627	Average 6·756	4,201,735	496,717	3,705,018	Average 11·821	4,137,898	473,546	3,664,352	Average 11·444	4,205,903	537,615	3,667,688	Average 12·785
Subsidies from Mysore, Travancore, and Cochin			390,756	-	- -	-	320,728	-	- -	-	322,357	-	- -	-	325,609	
			4,239,383				4,025,746	-	- -	-	3,986,709	-	- -	-	3,993,297	
Allowances and assignments payable out of the revenues			618,816	-	- -	-	595,928	-	- -	-	585,014	-	- -	-	560,077	
Net revenues, after deducting allowances and assignments and charges of collection			3,620,567	-	- -	-	3,429,818	-	- -	-	3,401,695	-	- -	-	3,433,220	
						Net Deficit	327,537	-	- -	-	44,215	-	- -	-	45,327	
							3,757,355				3,445,910				3,478,547	
Charges.				₱ Cent. of other Charges to Net Revenue.				₱ Cent. of other Charges to Net Revenue.				₱ Cent. of other Charges to Net Revenue.				₱ Cent. of other Charges to Net Revenue.
Charges of the civil and political establishments including contingencies			164,068	4·531	- -	-	206,416	6·018	- -	-	273,523	8·044	- -	-	302,763	8·818
Judicial charges			216,668	5·984	- -	-	247,506	7·216	- -	-	231,769	6·813	- -	-	249,955	7·280
Provincial police			71,987	1·988	- -	-	96,456	2·812	- -	-	63,052	1·853	- -	-	62,392	1·817
Mint charges (deducting Mint duties)			- -	- -	- -	-	10,693	- -	- -	-	16,833	- -	- -	-	1,164	- -
Marine charges			- -	- -	- -	-	5,499	0·160	- -	-	11,078	0·326	- -	-	2,813	0·08
Military charges			2,581,107	71·290	- -	-	3,033,654	88·449	- -	-	2,633,600	77·480	- -	-	2,764,963	80·53
Buildings and Fortifications			37,063	1·676	- -	-	65,712	1·916	- -	-	46,772	1·375	- -	-	47,318	1·378
Interest on Debt			372,416	10·286	- -	-	91,419	2·665	- -	-	169,183	4·973	- -	-	47,179	1·374
Total charges, including interest on debt			3,463,306	95·656	- -	-	3,757,355	109·550	- -	-	3,445,910	101·299	- -	-	3,478,547	101·320
Net surplus at Madras			157,261	-												
			3,620,567													

BOMBAY.

Revenues and Receipts.	1809–10.				1819–20.				1829–30.				1839–40.			
	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.	Revenues and Receipts.	Charges of Collection.	Net Receipts.	Rate ℘ Cent. of Collection.
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Land Sayer and Abkarry	444,585	52,173	392,412	11·735	1,048,075	132,485	915,590	12·641	1,515,357	218,953	1,294,404	14·468	1,731,436	273,537	1,457,899	15·798
Customs - -	101,853	19,391	82,462	19·038	-225,633	35,410	190,223	15·694	403,193	27,831	375,362	6·902	220,876	43,709	177,167	19·788
Salt - - -	1,711	- -	1,711	- -	- -	- -	- -	- -	22,829	- -	22,829	- -	130,963	11,693	119,270	8·929
Opium - - -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	- -	18,451	7,481	10,970	40·545
Stamps - - -	- -	- -	- -	- -	14,978	- -	14,978	- -	31,734	15,632	16,102	49·259	46,073	3,054	43,019	6·629
Post Office - -	5,189	4,283	906	82·540	5,295	3,875	1,420	73·182	10,893	14,741	Excess Charge 3,848	135·327	16,641	26,098	Excess Charge 9,457	156·829
	552,338	75,847	477,491	Average 13·707	1,298,976	171,770	1,122,206	Average 13·276	1,982,006	277,157	1,704,849	Average 13·985	2,164,440	365,572	1,798,868	Average 16·889
Subsidy from the Cutch government - -			- -		- -		- -		- -		24,507		- -		18,588	
			477,491		- -		1,122,206		- -		1,729,356		- -		1,817,456	
Allowances and assignments payable out of the revenues in accordance with treaties or other engagements - - - -			10,775		- -		11,872		- -		455,624		- -		471,164	
Net revenues after deducting allowances and assignments and charges of collection -			466,716		- -		1,110,334		- -		1,273,732		- -		1,346,292	
Deficit - - - - -			1,161,785		- -		706,319		- -		1,002,010		- -		637,926	
			1,628,501		- -		1,816,653		- -		2,275,742		- -		1,984,218	
Charges.				℘ Cent. of other Charges to Net Revenue.				℘ Cent. of other Charges to Net Revenue.				℘ Cent. of other Charges to Net Revenue.				℘ Cent. of other Charges to Net Revenue.
Charges of the civil and political establishments including contingencies - -	104,568			22·362	- -		113,862	10·255	- -		293,067	23·009	- -		531,941	29·512
Judicial and police charges - -	47,850			10·252	- -		83,421	7·515	- -		229,659	18·030	- -		230,238	17·102
Mint charges (deducting Mint duties) -	Excess Receipts 97				- -		Excess Receipts 1,610		- -		774		- -		Excess Receipts 20,224	
Marine charges (deducting receipts) - -	113,372			24·291	- -		67,616	6·087	- -		141,222	11·095	- -		121,366	9·014
Military charges - - -	1,062,827			227·724	- -		1,512,003	136·175	- -		1,501,080	117·849	- -		1,052,145	78·151
Buildings and fortifications - - -	32,431			6·948	- -		16,635	1·498	- -		92,200	7·238	- -		28,032	2·082
Interest on debt - - - -	267,750			57·369	- -		24,726	2·226	- -		17,540	1·384	- -		40,720	3·025
Total charges including interest on debt -	1,628,501			348·928	- -		1,816,653	163·613	- -		2,275,742	178·667	- -		1,984,218	147·884

A Comparative View of the Rate per Cent. at which the Indian Revenue was collected in the Years 1809-10, 1819-20, 1829-30, and 1839-40, showing also the Rate per Cent. which the other Charges bore to the net Revenue in each of those Years.

	BENGAL.				MADRAS.				BOMBAY.				INDIA.			
	1809-10.	1819-20.	1829-30.	1839-40.	1809-10.	1819-20.	1829-30.	1839-40.	1809-10.	1819-20.	1829-30.	1839-40.	1809-10.	1819-20.	1829-30.	1839-40.
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
Land Sayer and Abkarry - Lower Provinces	7·237	9·184	9·765	10·589												
Land Sayer and Abkarry - North-western do.	7·624	7·019	7·800	11·692												
Land Sayer and Abkarry - Mean of do.	7·438	8·035	8·679	11·310	4·668	9·507	11·773	12·309	11·735	12·641	14·468	15·798	6·629	8·888	10·230	12·200
Customs - Lower Provinces	10·712	14·429	17·811	11·102												
Customs - North-western do.	14·675	13·715	10·798	32·659												
Customs - Mean of do.	12·779	14·105	14·318	18·285	19·301	20·375	7·867	12·600	19·058	15·694	6·902	19·788	15·641	16·305	10·345	16·696
Salt - - - - -	10·261	16·852	15·575	10·680	18·163	20·361	6·903	9·207	- -	- -	- -	8·929	11·442	17·488	13·679	10·359
Opium - - - - -	3·792	5·133	9·326	23·324	- -	- -	- -	- -	- -	- -	- -	40·545	3·792	5·135	9·328	24·086
Tobacco - - - - -	- -	- -	- -	- -	- -	- -	6·605	9·989	- -	- -	- -	- -	- -	- -	6·605	9·989
Stamps - - - - -	15·547	44·592	19·554	8·901	50·926	6·863	20·431	10·444	- -	- -	49·259	6·629	17·531	32·198	22·343	8·814
Post-office - - - - -	81·729	71·060	90·530	91·654	116·829	108·597	89·460	116·072	82·540	73·182	135·327	156·829	90·601	80·619.	94·649	105·990
Average charge of collection -	8·259	10·225	10·791	12,589	6·756	11·621	11·444	12·785	13·707	13·276	13·985	16·889	8·016	10·919	11·320	13·186
Civil and political charges including contingencies - - -	7·594	9·894	8·327	9·541	4·531	6·018	8·044	8·818	22·362	10·255	23·009	39·512	7·221	8·900	9·575	12·296
Judicial ditto - - - -	8·172	6·804	5·874	9·447	5·984	7·216	6·813	7·280	10·252	7·513	18·030	17·102	7·525	6·880	7·107	9·565
Provincial police ditto - - -	2·077	1·936	1·503	2·328	1·988	2·812	1·853	1·817	- -	- -	- -	- -	1·991	2·093	1·535	2·062
Marine ditto - - - -	0·906	1·071	0·953	1·200	- -	0·160	0·326	0·082	24·291	6·087	11·095	9·014	1·585	1·251	1·712	1·687
Military ditto - - - -	41·371	45·099	36·731	45·913	71·290	88·449	77·420	80·536	227·724	136·175	117·849	78·151	58·877	64·290	53·754	57·721
Buildings and fortifications - -	1·224	1·729	2·731	1·349	1·576	1·916	1·375	1·378	6·948	1·498	7·238	2·082	1·639	1·758	2·810	1·428
Total charges exclusive of interest	64·340	68·537	61·429	70·165	85·370	106·884	96·326	99·904	291·557	161·386	177·282	144·359	80·551	86·561	80·018	84·874
Interest on debt - - -	19·352	18·298	16·115	13·978	10·286	2·666	4·973	1·374	57·371	2·226	1·384	3·025	18·010	12·805	12·124	9·756
Total charges including interest on debt	83·692	86·835	77·544	84·143	95·656	109·550	101·299	101·278	348·928	163·612	178·666	147·384	98·561	99·366	92·142	94·630

NOTES ON A FEW OF THE HEADS OF CHARGE.

BENGAL AND AGRA.

Land.—The increase in the per centage for collecting the land revenue in 1839-40, as compared with 1829-30, is partly accounted for by the augmentation of revenue surveys, the excavation of canals, and for additional native officers and establishments employed in investigating and conducting resumption cases.

Customs.—The large comparative augmentation in the per centage on customs in Agra in 1839-40 does not result so much from an increase in the charges, as from a reduction of receipts, occasioned by the abolition of the transit duties.

Opium.—Although the charge on opium was less in 1839-40, than in 1829-30, the per centage borne to the receipts is greater, in consequence of the reduction in the price of the drug, and diminished sale from our hostilities with the Chinese—the net receipt from opium in 1829-30 having yielded upwards of 1,100,000*l.*, whilst in 1839-40 it produced little beyond 200,000*l.*

Stamps.—The apparent decrease in the per centage for collecting this duty is merely nominal, a portion of the charge being included in the judicial branch in 1839-40.

Judicial.—The large increase in the charges of this branch of expenditure is almost wholly attributable to the additional means employed for improving and extending the administration of justice amongst the people.

MADRAS.

Land.—The increase in the per centage of charge in 1839-40 is occasioned principally by additional surveys. The small per centage remarkable in 1809-10 is the result of an accidental credit in that year of large sums for refunded charges on audit, combined with some miscellaneous revenue receipts which are brought in reduction of the charges of that year.

Customs.—The increase in the per centage on the customs will be seen to accrue more from a diminution in the receipts, than from an increase of charge, occasioned, it is presumed, by the abolition of transit duties.

Salt and tobacco.—The variations in the per centage on these sources of revenue are evidently occasioned more by the different modes adopted for separating the cost of the articles from the charges upon them, than by a positive increase in the latter.

BOMBAY.

Land.—The per centage for collection is apparently 1½ higher in 1839-40 than in 1829-30, but if service pensions and some extraordinary payments were excluded in both years, the actual charge in 1839-40 would be rather less than in 1829-30.

Customs.—The increase in the per centage for collection is accounted for by the diminution of receipts, owing to the abolition of the transit duties.

Salt.—This is a new source of revenue at Bombay, and may be regarded as partaking of the nature of a custom duty. The receipts and charges on account of the tax should, therefore, be considered in connection with that duty, and hence would result an amelioration in the per centage on customs in 1839-40.

Civil charges.—The large increase under this head in 1839-40 is occasioned by the writing off in that year of the accumulated balance standing to the debit of "Warden's Official Fund," amounting to about 200,000*l.*

Marine.—The diminution in the per centage charge of the Marine in 1839-40, as compared with 1829-30, appears to be owing to a smaller outlay at Bombay for building and purchase of vessels and timber in that year than was incurred for the same purposes in 1829-30.

INDIA.

Military.—The high per centage of military charge upon the revenues of India in the year 1829-30, as compared with the rate in the preceding and succeeding decennial periods, is to be traced to the augmentation of the army a year or two previously, consequent upon the great Mahratta war about that time.

Interest.—The diminution of the per centage charge for Interest is the result of redemption of debt by means of the Company's commercial assets, and reduction in the rate of interest, by substituting new loans for old ones, which bore higher interest.

The above explanations show that there is considerable difficulty in establishing exact comparisons in the heads of charge between the decennial periods, partly owing to novel or temporary charges, and partly owing to changes in the modes of keeping account, but the total charges nevertheless, both of collection and for carrying on the government of India, show an increase under the former heads from 8 per cent. on the gross revenue in 1809-10 to 13 per cent. in 1839-40, and under the latter heads from 80.551 per cent. in 1809-10 to 84.874 in 1839-40.

The palace of the Governor-General lies on the north side of the Esplanade, facing the city. It is three stories high, and has four wings, one at each corner of the building, surrounded by a colonnade of Ionic pillars, behind which are the narrow verandas. On the north side is a fine flight of steps, under which carriages drive to the entrance. Though the proportions are certainly not correct, this palace is a fine and magnificent building. Captain Wyatt the architect, who erected it at the expense of 130,000*l.* sterling, has combined perfect convenience, with great taste and elegance, in the interior arrangements. The lower story contains the council chamber and other public rooms. In the centre of the first floor is a large marble hall surrounded by pillars, and three splendid apartments, which are used for state dinners; and, above them, in the third story, is the ball room. All the apartments are furnished with divans, large mirrors, and handsome chandeliers. The four wings which are connected with the main building by covered galleries contain the private apartments of the Governor-General and his attendants.

The column which was erected in honour of General Ochterlony is near this palace: it rises to the height of 163 feet: the basis is in the Egyptian style, and the upper part is in imitation of a pillar in Syria. A winding staircase leads to the top, which commands an extensive view over the city and the banks of the Hooghly, as far as Barrackpoor and Fort Gloucester. The cathedral and the six

churches of Calcutta (three of which are Roman Catholic) are by no means remarkable as specimens of architecture, and the theatre is even still less distinguished.

After I had been present at several entertainments, and at a grand dinner given by the Deputy-Governor in honour of my friend Mr. Maddock, at the palace of the Governor-General, I was invited by Dwarkanath Tajore to visit him in his fine villa, and I accordingly repaired on the 26th of March to this interesting Indian, who has adopted many of the manners and customs of Europe.

The villa is situated about five miles from Calcutta, in a small park laid out in the English style, combined with the beauties of tropical scenery. This quiet solitary abode is surrounded by a lawn, the bright verdure of which is adorned with a mosaic of flower beds, enlivened and refreshed by a beautiful sheet of water, along the margin of which are groups of mangoes, tamarinds, and bananas; the whole is bounded by plantations of cocoa and fan palms. This seat is a favourite resort of young married couples, who are often invited by the hospitable owner to spend the honeymoon here. The villa is two stories high, and is fitted up entirely in the European style, and it is ornamented with many works of sculpture and painting. Among the latter I greatly admired an extremely interesting portrait of a beautiful Indian lady reclining on a cushion. Dwarkanath pointed out the portrait of this accomplished beauty with a degree of pride, and he evidently appeared to have been very much attached

to her. The brothers and a nephew of our host joined us at dinner, at which there was no lack of the richest wines, and even roasted joints of the sacred animal. After dinner six bayaderes appeared with their musicians. Their dance as usual was not so much to be admired as their pretty delicate feet and hands, and their fine contour. At length, however, their movements became so offensive, that we requested that the dance might be concluded. The notions of morality and decorum entertained by the Indians, even when they have acquired that degree of refinement which our host undoubtedly possessed, are still so different from ours, that they are quite insensible to that impropriety which so much shocked us. Two of the bayaderes, who were very pretty, sat down by us after the dance was over: one of them, a girl of thirteen, the orphan daughter of Mahometan parents, told me that she had been compelled by necessity to adopt this mode of life.

As I was riding to the Strand before sunrise, on my way to Dwarkanath, I witnessed a Hindoo festival, and saw numbers of men, women, and children, in neat white garments, hastening to the Ganges. It was one of those days when they consider it as a particular merit to wash away their sins in the waters of the sacred stream. Girls, selling flowers, offered elegant garlands, wreaths, and nosegays, for sale to the passers by; and numerous beggars and cripples had spread white handkerchiefs on the ground, and implored the pity of the charitable by begging and singing: almost every

body, even the poorest, threw them some money, corn, or rice. The scene of the greatest animation was about the river itself, where numbers were assembled in picturesque groups, and men, women, and children, plunged into the stream. The women, several of whom came in handsome carriages, or in palanquins, were attended by their female servants; they went into the river in their delicate garments, closely veiled, strewed some flowers on the surface, and then dipped into its healing waters: mothers poured the purifying element over their daughters and little children.

As soon as the ladies of distinction had completed this work of penance, they were closely surrounded by their female attendants, and very dexterously and modestly changed their wet garments for dry ones, and then, to avoid observation, instantly stepped into their carriages and palanquins. Yet still an opportunity was afforded of casting a glance on the beautiful women of India; and our admiration is not only called forth by the higher classes whose noble and lovely forms, and lighter complexion, strike the eye, but also by the unveiled females, who, when in the flower of their age, in their fifteenth year, have very fine figures. In some places I saw several hundred men sporting in the water, to the sound of the drum, the cymbal, or the violin; while on the bank, near the bathing places, were various comical groups of barbers, who were busily engaged in exercising their profession on the heads and beards of their customers.

This festival reminded me of another very

poetical one, which is celebrated chiefly by the Hindoo women and girls. On a certain day in the year, when the sun is near setting, the women, with little boats, carved of wood, come from a great distance to the Ganges. Thousands of females, dressed in white, are then seen launching their little boats, each of which is supplied with a small lamp. Anxiously does every one watch her little boat, with its flickering light dancing upon the buoyant waves; for the completion of some cherished wish depends upon this light: if it remains visible as long as the eye can follow it, the secret wish confided to the stream will be fulfilled; but if it be extinguished before she loses sight of it, her fond hope will be disappointed; and though thousands of such little lamps are often tossed up and down the river, yet every woman maintains that she can distinguish her own. The many white figures moving about, backwards and forwards in the evening twilight, and the numerous lamps floating on the broad surface of the river, appear like the spirits and magic lights of fairy land.

A whole day was taken up in an excursion to Dum Dum, the Woolwich of India. Accompanied by Captain Mackintosh one of my acquaintances, I drove first to the cannon foundery, situated at the extreme north end close to the river, where I breakfasted with Captain Wilson, the director. This cannon foundery is, in every respect, better contrived than that of Woolwich: it contains a boring-room, in which twelve brass guns may be bored at the same time; for the government procures

the iron guns from Europe. During the time I was there, six guns were cast; and the arrangements are such, that three times the number might have been manufactured.

We reached Dum Dum about noon; and here I was indebted to the kindness of Captain Buckle for several instructive and interesting hours. All the young officers arriving from Europe, as well as the recruits, are practically trained in this depôt of artillery, and then sent to their regiments; so much haste is, however, often made, that the officer must have completed his course of study in one year, and the private in seven months. The officers' rooms are handsomely fitted up; and besides the dining or mess-room, comprise a billiard-room, a select library, a model room, and a collection of remarkable arms.

The Elephant Battery, which I had an opportunity of seeing in operation, appeared to me to be very original and unique in its kind. Two elephants harnessed behind each other, or sometimes only one in shafts, draw a nine-pounder with the greatest ease. The movements are executed with great rapidity and precision, which is not without difficulty, because the Mahouts are not the most judicious people in the world. It has also cost much trouble to make the harness, &c., sufficiently solid; for the incredible bodily strength with which the elephant throws himself into the harness requires that the materials should be both strong and elastic. It seems very doubtful whether this elephant battery can be employed in battle,

because the elephant is very timid, and is excessively afraid of fire; he is, however, a most serviceable draught animal, for bringing up heavy guns, especially in swampy soil.

My friend made arrangements for me to pass two days in the enjoyment of a country life in India, at the summer villa of the Governor-General at Barrackpoor; and, at the same time, to combine, with this little excursion, a view of the schools at Hooghly, which Mr. Bayley, under whose immediate direction they are, had kindly promised to show me. Accompanied by that philanthropic young man, I accordingly drove one cool morning to Hooghly, which is twenty-six miles distant. One of the finest roads I have seen, lined with avenues of beautiful mangoes, tamarinds, banyans, neem, and teak trees, varying in their foliage, colour, and form, led us through the paradisiacal valley, past many pretty country houses, some embosomed amid the umbrageous foliage, and others surrounded by little cocoa plantations. Beyond Barrackpoor we crossed the Hooghly, then passed Tranquebar, which belongs to the Danes, and soon afterwards Chandernagore, where the French nation was vividly brought before us; not only by the 100 sepoys in their French uniforms, but also by the countenances of many of the natives.

As I intend, in a subsequent letter, to give you a separate account of the schools, I shall now pass over what I saw and observed here. After stopping four hours at Hooghly I returned to Barrackpoor, where a room had already been pre-

pared for me in the house of the Governor-General, and a few hours afterwards Mr. Maddock arrived. This little villa, which is built in very good style and taste, lies close to the Hooghly, at the end of a large park. The lower story, appropriated to the servants, is surrounded by a vaulted colonnade; in the upper story are large handsome saloons for social entertainments, and the private apartments. At the four extreme corners are four bed-chambers and as many baths: on the north and south there are airy verandas. All the rooms are fitted up with perfect convenience and princely magnificence.

Three neat bungalows, at a short distance, are designed for the residence of the immediate attendants of the Governor-General. This villa is surrounded by a small flower-garden, which joins the park, with its verdant lawns and fine groups of trees. At the extremity is a menagerie, which might be one of the finest in the world; but the keeper very justly observed, "One Governor-General takes an interest in it, and another none whatever."

The view towards the Hooghly is really enchanting: the broad river with many country seats, gardens, pagodas, flights of steps, and palm groves, present an uninterrupted busy scene of boats and bathers; and in the evening the banks are illuminated by innumerable lamps. On beholding this glorious scenery, I again felt the often-cherished wish that I could send to my friends at home, as if by magic, a picture of this diversified view of land and water, which quite overpowers the feelings: but, alas! the power of the fairies is long since

broken; and it is granted to only a few favoured mortals, like Prince Pückler, to follow nature into her most secret recesses, and to give to language that charm which Claude Lorraine gave to colours.

I passed two days, which can never be forgotten, with my valued friend, in the silence and solitude of the country, amid this wondrously beautiful scenery. The evenings were spent in the family circle of Mr. Grant, who resides in a beautiful villa on the Hooghly, and, notwithstanding his advanced age, enjoys the best health, and the possession of his intellectual faculties in full vigour.

We returned to Calcutta in a handsome gondola, which a wealthy Parsee had sent for us. An excursion on the Hooghly, especially at sunrise, is most delightful: the landscape, when seen from the river, displays its greatest charms. Here we were greeted by the sight of beautiful country houses, peeping out beneath the shade of the most variously grouped trees or palm groves. Villages, with their pagodas, are erected on the banks, and fine flights of steps descend into the river; and the whole is most enchantingly reflected in the deep waters. On the flight of steps there are generally six small pagodas standing near each other, three of which belong to one village, and three to another, which is indicated by their being painted of different colours. Beyond these temples a colonnade runs towards the river, under the shade of which the bathers are protected from the burning rays of the sun; and here old and young are seen by hundreds

sporting in the sacred stream. But our poetical reverie is painfully disturbed by the disgusting sight of the dead bodies floating down the river; a practice equally repulsive to the sight and to the smell.

As soon as we had passed the cannon foundery, the river became more animated by numerous men of war, merchantmen, and steamers; and suddenly the forest of masts, with their sails, rigging, streamers, and flags, gave a totally different character to the prospect. The commerce of Calcutta is so considerable that of late years 550 large merchantmen have annually arrived in the port.* We had to wind our way through this floating town in order to reach the esplanade, where our carriage was in waiting, and speedily conveyed us home.

One afternoon we made an excursion to the Botanic Garden, which is three miles distant. We drove along Garden Reach on the left bank of the Hooghly: both sides of the road are lined with the finest gardens and country houses, among which that of the chief judge, Sir Lawrence Peel, looks like a little fairy castle; opposite to it is the Botanic Garden, which extends to a great distance along the right bank of the river. It is undoubtedly one of the richest and most beautiful gardens

* The navy of the Presidency consists of 8 war steamers, of 722 horse power, two of which, each of 220 horse power, are equipped; there are besides 4 iron war steamers, each of 100 horse power: 4 iron steam tugs of 60 horse power, with as many iron passenger boats, and 18 pilot boats. In 1843, 571 merchantmen, whose total tonnage was 236,264 tons, entered the harbour of Calcutta.

in the world: besides a variety of European flowers and shrubs, all the trees and plants of India, nay, I may say, of all Asia, and southern Africa, are cultivated here. It was commenced about 50 or 60 years ago, by Lieutenant-Colonel Kyd, and after his departure, Dr. Roxburgh and Dr. Wallich continued to improve it with equal zeal and judgment. The object contemplated is not only to bring to the highest perfection all the fruits and vegetables of Europe and India, but also to raise tea and coffee, and medicinal plants, as well as the most useful kinds of trees, in order to supply the gardens of India and Europe. The number of species of culinary vegetables, fruits, and flowers, cultivated in the kitchen garden is 1200, or nearly a third of the whole number of species of plants raised in this garden: peculiar attention is paid to the cultivation of medicinal plants. Many hundred mahogany, teak, and sissar trees have been distributed among private individuals. Sixteen thousand plants were divided in one year, and 42,000 tea plants, raised from Chinese seed, were sent to Assam, Kamaon, and Simore. This incomparable garden, which concentrates the vegetation of half the globe, is not only a source of unceasing delight, but also of incalculable benefit to the inhabitants of Calcutta, who constantly resort thither as a retreat in hot weather: here they recruit after the fatigues of the day, and acquire fresh strength and vigour to resume their various occupations with renewed activity.

The mode of life in Calcutta is, like that of other cities of India, dependent on the climate, and only differs from it by its greater luxury and splendour. Calcutta vies in hospitality with all the other places I have visited; and I have been privileged to experience so many proofs of this, that the remembrance of it will be cherished throughout my whole life. With the first dawn of day both high and low are on the wing — the upper class to enjoy an excursion, and the lower to enter upon their day's work: in the hot season, the early hours of the morning and the close of evening are the only times of the day when the European can venture into the open air. At nine o'clock, after bathing, the family join at breakfast; after which they disperse for their several avocations till two o'clock. The ladies are engaged in domestic occupations, or in paying visits and making purchases, and the gentlemen are employed in their official residences. At this hour the whole party again assemble and partake of a hot tiffin, after which each returns to his business. Servants are every where employed to cool the air by means of the punca, or of a large fan; but in order that their masters may not be molested by their presence, the strings by which the punca is set in motion are passed over pullies, and conducted into the corridors, where the men keep the puncas in constant motion. As soon as the sun is near setting every body seeks recreation on horseback, or in carriages along the beach, or in excursions to Garden Reach and Allipoor. The natives also go out at this hour in their palanquins,

and we frequently saw them reading the English newspapers. During our ride, we often met wretched persons who have been attacked by the cholera, and who would certainly have remained lying helpless on the road-side, had not some European taken pity upon them.

At eight o'clock the family meets at dinner, which does not give the hostess the smallest trouble, for the servants are so well trained, that it is only necessary to tell the butler and the kidmagar the number of guests that are expected, and a most capital dinner will be served. The ice is brought in large blocks from America, and is preserved in an ice-house. In the cooler season theatricals, concerts, and balls give a variety to the social entertainments. The rule that no dinner-party should fall short of the number of the Graces, nor exceed that of the Muses, is certainly not adhered to in Calcutta: only on one occasion I joined so small a party at dinner, which was that of the Junior Club, in the Town-Hall.

On the arrival of the news of the victory gained by Sir Charles Napier over the Ameers, at Hydrabad, I concluded that a lengthened war would ensue, and at once resolved to repair to the scene of action. I accordingly begged leave of the government to proceed thither in the Nemesis or Pluto, which were destined for the Indus; and was indebted to the kind intervention of Mr. Maddock for a favourable reply to my request. These two vessels had come into port a few weeks before from

the Chinese expedition, and were to put to sea on the 6th of April.

I shall ever look back upon my sojourn in India with feelings of sincere pleasure and gratitude; for not only will the valuable and ample stores of acquired knowledge, furnish materials for agreeable and useful contemplation, to the latest term of my life, but the numerous proofs of kindness and friendship which I have enjoyed, will cast a bright halo over every reminiscence; those hours especially which I passed in the society of Mr. Maddock will never be effaced from my memory. This eminent statesman presented to me, at parting, a beautiful and valuable sabre, kindly expressing the wish that I would wear it in remembrance of my Indian friends; and this I shall ever do with feelings of the highest esteem and cordial attachment.

I took leave of him at midnight, on the 5th of April, and embarked on board the Pluto. This steamer is of 100 horse power, flat built, and draws scarcely four feet of water; it was therefore resolved that we should go through Manar Straits, over Adam's Bridge. The captain was an experienced seaman; and we had on board General Walker and his family, on his way to his new garrison at Madras, three other officers, and a surgeon. Our sailors were mostly Lascars, who had been collected from all parts of the world:—there were Mussulmans, Portuguese, Arabs, and Chinese, for the most part, lazy, careless people. The Pluto also

had charge of a million of rupees, which were to be delivered at Bombay.

We weighed anchor at seven o'clock in the morning, on the sixth of April, in foggy weather, and proceeded down the Hooghly, amid the cheers of the crews. Towards nine o'clock we had a beautiful deep-blue sky, and the rays of the sun darted with increased power. We were carried forward so rapidly by the ebbing tide, the steam, and the sails, that we cast anchor at Kedgeree, at six o'clock: here we had to wait for the Nemesis, as we were to put to sea together, and the captain had appointed this as the place of rendezvous. That vessel, however, did not come in sight till nine o'clock the following morning, when we immediately set our engine to work, and, accompanied by the Nemesis, passed the first light. As we approached the sea, the wind became more violent, and the water more agitated, so that the Nemesis, whose engine had suffered some damage in China, could not keep up with us. On reaching the Pilot boat, at midnight, where we parted with our pilot, we could still see the lantern of our consort, but in the course of an hour we wholly lost sight of her.

On the eighth of April, the barometer fell considerably, and there was every indication of an approaching storm. The violence of the wind increased to such a degree, that our little vessel was continually covered with the waves, and tossed about in all directions. The motion was so irregular, that, for the first time in my life, I became

sea-sick — an evil which most of the sailors shared with me.

On Sunday the ninth, the weather became quite stormy—not a speck of blue was to be seen in the sky: we were enveloped in a grey veil, through which the sun, shorn of its beams, shed a melancholy gleam, and, from time to time, was completely obscured by dense black clouds. Though our engine was worked to the utmost of its power, we advanced scarcely two knots an hour: the waves had already torn off the planks of the paddle wheels; and our stock of coals was so reduced, that even, under the most favourable auspices, we could not reach the nearest harbour, that of Coringa, which was 300 miles distant.

The captain having determined the position of his ship at noon, and having duly weighed the circumstances, found that it was impossible to gain that port, and he therefore considered it his duty to return to Calcutta—a resolution which he took very reluctantly, but which necessity compelled him to adopt. The wind was now in our favour, and we were able to spread our sails, and were carried along with such rapidity by the constantly increasing storm, that we accomplished in the space of fourteen hours the distance which we had been three days in making; for we descried the light of the Pilot boat at midnight, and came up with it at three o'clock in the morning; but we had to cruize about the boat nearly three hours before we could take a pilot on board. We entered the Hooghly at one o'clock in the afternoon, and at six

anchored off Sultanpoor. The telegraph had already transmitted information of our return to Calcutta.

On the eleventh of April, at ten in the morning, we reached the Esplanade, and I hastened to look for my friend. Some anxiety had been felt about us, because there was a stormy wind at Calcutta, and still greater fears were entertained for the Nemesis, which, according to the statement of the pilot, had steered towards the coast, because it was no longer able to keep out at sea.

Mr. Maddock immediately informed me that news had just been received of a second brilliant victory, obtained by Sir Charles Napier in Sinde, in consequence of which, that brave General considered the affairs in that country as finally settled. This induced me to resolve to return to Europe, in the Hindostan steamer, which was to put to sea in a few days. If, however, on my arrival in Egypt, I find permission to make a longer stay in India, I shall return to Bombay, and from thence undertake my cherished plan of a journey to Cashmere and the Himalaya mountains.

Aden, 8th May.

I arrived safely at this desolate harbour two days since, and am now at a bungalow, at the extreme north-west end of the Peninsula, built on a high rocky point. The little, closely built town, lies at my feet, in a hollow, enclosed by bare, jagged masses of rock, surrounded by the barracks and bungalows of the troops stationed here. In the far distant

Arabia a few trees, which look like little specks, indicate that there is still some vegetation, and to the west and south I enjoy the sublime prospect of the boundless ocean.

I passed three happy days at Calcutta, in my friend's villa at Alipoor, revelling in the enjoyment of the luxuriant scenery. The Hindoos celebrated three of their greatest holydays, the last of which, on the 13th of April, concluded with a fête, something resembling our Christmas fair in Germany. As we rode along the Esplanade in the evening, throngs of men, women, and children, were crowding round the sellers of sweatmeats, fans, paper lanterns, and children's toys of every description. All the people were dressed in clean white garments, and many of the women and girls, who walked about unveiled, or had carelessly flung their veils back, were distinguished by fine figures and handsome countenances, lighted up by the most brilliant eyes.

The last evening was spent, till midnight, in the company of friends, when I again took leave of Mr. Maddock, who is so justly endeared to my best affections, and proceeded, by bright moonlight, to the place of embarkation, at the end of Garden Reach.

In spite of all forebodings, the Hindostan was to weigh anchor on Good Friday, the 14th of April; but in consequence of the necessary repair of the machinery, the departure was deferred to the following day, and even then, the Hooghly, which has proved fatal to so many vessels, nearly defeated our plan; for our large steamer was torn from its anchor by the force of the current, on the very point of being

dashed against one of the banks, and then carried a mile down the river.

With the first voyage of the Hindostan, a new communication was opened between India and Europe, direct from Calcutta to Suez. What had been deemed by most persons, only twenty years before, as a mere visionary scheme, was now realised. The Oriental Steam Navigation Company, supported by the East India Company, undertook this great enterprise, with two steam-boats, the Hindostan and Bentinck of 550 horse power. The Hindostan is commanded by Captain Moresby, who has gained an imperishable name in the navy by his admirable surveys of the Red Sea, and of the Maldive Islands. It is 250 feet long and 42 broad, and draws nearly three fathoms of water, and cost 110,000*l.* in building. Though it is not exactly adapted to the hot climate, the cabins being rather too small, it is however extremely convenient, and furnished in a very handsome manner. In the large saloon, which alone cost 5000*l.* sterling, there is every accommodation, and a well-chosen library. There are even baths in the vessel.

The upper deck in its whole length affords ample space for the passengers to take exercise. The engine consists of two separate works, with two chimnies, and contains four boilers, and besides the usual life-boats, the roofs over the paddles form two large boats, in each of which thirty persons may be easily accommodated.

Our company, consisting of above 100 passengers, was extremely miscellaneous, civil and mili-

tary officers with their wives and children, captains of ships, merchants, and Indian adventurers. Most of my English comrades, among whom I will mention only Colonels Shelton and Wyld, and Captains Trower and Houghton, were going to recruit their strength in their native country, after the exertions of the war. The latter, one of the bravest officers in the army, had lost an arm, and was the only survivor of a regiment that had perished in the disaster at Cabool.

Among the passengers was a relation of the Begum Somroo, who is known all over India, and of whom I will say a few words. When the Maharattas threatened the empire of the Great Mogul, a Silesian, named Sommer, whom the most romantic adventures had brought to India, found means to rise to the dignity of one of the first chiefs, and was placed by Najaff Khan, the principal counsellor of Cassim Ali Khan, King of Delhi, as tributary governor in the province of Sirhind, in the centre of the Doab, eighty miles north-east of Delhi. Sommer had his own troops and twenty pieces of cannon, at the head of which were some Europeans, among whom were Levasso, an Italian, and Levois, a Belgian. Whenever this fortunate adventurer was not engaged in war, he sought recreation and amusement in the pleasures of the people, in dancing and music.

Soon after the death of his wife, some bayaderes requested the favour to be allowed to dance before him: among them was a Mussulman girl thirteen years of age, of singular grace and beauty, who

made such an impression upon Sommer, that he made her a proposal to remain with him. This bayadere, afterwards the Begum Somroo, declared herself ready to remain with him if he would take her for his wife, and promised that her attachment to him would induce her to embrace the Roman Catholic religion. The itinerant bayadere was artful enough to perceive that Sommer was desperately in love with her; and as she saw there was some hesitation on his part, she pretended that she was going away, upon which Sommer was induced to marry her. The Begum was in the bloom of youth, and succeeded so completely in centering the affections of her husband, that in his hours of solitude he was often overwhelmed with the idea that he might survive her. But the ambitious Begum soon grew tired of her fond husband, though she endeavoured to confirm him in his belief that her heart was animated with a similar affection. In one of these happy moments, the Begum conceived the idea of having two rings made, each filled with poison, and gave one of them to her husband, with the mutual promise, that, if they should ever be separated, and one should hear of the death of the other, the survivor should take the poison which was concealed in the ring.

Sommer was soon after seized with a severe illness, which confined him to his bed. While in this state he received intelligence of a rebellion in the province; and as delay would be dangerous, the Begum, mounted on an elephant, put herself at the head of the troops, and at parting reminded her husband of their reciprocal promise.

A few days after her departure a battle ensued, during which the Begum sent a confidential person to Sirhind with the news that she was killed. Sommer had scarcely received the melancholy intelligence, when he opened his ring, took the poison, and died, in 1770.* The rebellion was soon suppressed; the troops did homage to the Begum, who obtained the Pergunnah from Najaff Khan, on condition of keeping three battalions under arms, for the security of the district.

Soon after the death of Sommer, the Begum married Levasso, the General of her troops. Having no children by her husband, this infatuated woman was seized with jealousy bordering on frenzy, which she carried to such a degree, that Levasso, having on one occasion manifested an interest for a young person among her attendants, she caused her to be walled up in a place under her own apartment, and inhumanly rejoiced in listening to her moans, lamentations, and mortal anguish.

Levasso possessed neither the prudence, talent, or knowledge of mankind, so eminent in his predecessor: vain and revengeful, he attempted to make use of his position to ruin General George Thomas, who was in the service of the Maharattas, and who had on several former occasions made him feel his superiority. The General enjoyed a great reputation as a commander: his enterprises had always been successful, and brought his men large

* Other accounts, however, say that Sommer died a natural death.

booties. Levasso unexpectedly advanced against him, and he instantly collected a body of men, inferior, indeed, in number, but far superior in military skill.

Levois counselled Levasso to come to terms with the General; but Levasso, who had been long jealous of the devotion and attachment of the soldiers to Levois, considered this advice as treachery, and degraded his brave officer. The enraged troops hastily summoned Zaffer Yab Khan, a son of Sommer, by his first wife, from Delhi, and placed him on the throne of Sirhind.

Forsaken by her troops and dependents, and destitute of every means of succour, the Begum saw, when it was too late, the imprudence of her husband in marching against the General, and she at once resolved to get rid of a man who had no power to protect her, and of whom she had long since become weary. She therefore told him that she considered their case desperate, and that she expected from him that he would die with honour, rather than ignominiously fall into the hands of his enemies.

They accordingly fled from Sirhind, accompanied by their most faithful attendants: the Begum was in a palanquin, followed by her husband, who was mounted on horseback; but they had proceeded only a few miles when they were overtaken by the soldiery of Zaffer Yab, and carried prisoners towards Sirhind. On the road thither, the Begum desired one of the attendants to give her a dagger: she bared her breast, and punctured it, so that the

blood flowed, and then fainted away. Her husband, roused by the cry of distress which arose among her attendants, anxiously inquired the cause, and being told that the Begum had killed herself, he drew a pistol from his girdle and shot himself.

The Begum remained a prisoner at Sirhind, but she eventually succeeded in persuading General Thomas to take up her cause: he approached Sirhind, effected her restoration, and carried Zaffer Yab prisoner to Delhi.

From this period, the Begum governed with unlimited power, and with singular prudence and wisdom, till she attained her seventy-fourth year. She resided in a very large palace at Sirhind, which was fitted up partly in the Oriental, and partly in the European style. She was perfect mistress of the Persian and Hindostanee languages; and, during certain hours of every day, she seated herself behind a curtain, and transacted the affairs of the government with her officers. She never appeared unveiled, even at the public durbars. To Europeans, however, her conduct was the very reverse: she was extremely fond of giving them splendid entertainments, where none but female domestics were in attendance, and she then always appeared without a veil, and was dressed in the richest Oriental style, covered with gold and jewels. She was a very small figure, and rather stout, but light and active: the expression of her countenance was harsh and severe; but even in old age her beautiful black eye sparkled with all the brilliancy of youth. She appears to have had some com-

punctions of conscience in the latter part of her life, and endeavoured to find consolation from her father confessor: at her death, she left a part of her wealth to the Romish church.

The Begum frequently complained of her keen sense of loneliness and isolation, which she sought to alleviate by adopting the two children of a Gorawalla (groom). The boy was sent to England as a wealthy heir, under the name of Deysommer, where he afterwards married the daughter of a nobleman; and the girl was married to Major Regalini, who was in the service of the Begum. A son, who was the offspring of this marriage, and had been invited by his childless uncle Deysommer to visit him in England, was our fellow-passenger on board the Hindostan.*

Although the Hooghly is navigable at all times of the year, even for the largest vessels, it is however considered to be one of the most dangerous rivers in the world, on account of its varying descent, its shifting bed, and its rapid currents. The vast mass of water soon spreads from one, to a couple of miles in breadth, and, half way between Calcutta and the sea, attains such a width, that

* He was a handsome, animated, and gentle youth of sixteen, and was exceedingly fond of exhibiting himself in the most splendid dress of the Orientals. When he arrived in London, at the residence of his uncle, he found that his unhappy relative had at that very moment been declared a lunatic, and was confined in some asylum. The poor, lonely youth was immediately sent back to Liverpool, where a ship was on the point of sailing for Calcutta: the unhappy lad was put on board of her, and at once taken back to India.

the palm-clad shores look like dark lines and the numerous ships and vessels which traverse it appear only like black spots. The banks and islands are covered with towns and villages, surrounded by palms, plantations of rice, sugar, mulberry, pine-apple, fine orchards and fields of vegetables.

We commenced our voyage on the 15th, at ten in the morning, but we were able to use only half our power, and came to anchor when we had made forty knots. On the 16th, we set out with the tide; but notwithstanding the utmost care, and every precaution on the part of the pilot, we were within an ace of being dashed against the bank, by the incredible force of the bore; and, had not the pilot, with the rapidity of lightning, seized the helm, we should certainly not have escaped this catastrophe. We cast anchor in the afternoon in Diamond harbour.

It would certainly have been better, if the Hindostan had taken her departure from this point, and the passengers' baggage and coals had been sent thither from Calcutta, in small steamers. On the 17th, we again weighed anchor, and proceeded on our voyage, with a small quantity of steam; but, after sailing only six hours, the pilot was obliged to cast anchor near Kedgeree. At last, on the 18th, when we had made scarcely an hundred knots in three days, we neared the bay of Bengal. Favoured by the finest weather, and a tolerably calm sea, we put our pilot on board the

Pilot boat, and full of hope, steered to our next goal—the harbour of Madras.

The passengers were all in the highest spirits—for we were hastening to our native land, where we each hoped to meet beloved friends and relations, and were already enjoying a foretaste of the happy hours which we should spend in converse on the past. We were a very sociable party: music and singing kept us together on deck till a late hour of the night; and in the daytime, the hours were whiled away in endeavouring to descry distant vessels, or in watching the movements of the hapless flying fish.

The fine weather still befriended us on the 19th; but the wind and the current were so much against us, that we could not make more than eight knots an hour. On the following day, the current was so very contrary, and at the same time turned towards the west, that instead of advancing 228 knots, we had made only 192 in the last twenty-four hours.

On Friday the 21st, the captain expected to be able to see the light-house of Madras at about eleven o'clock at night. There was a complete calm: the sea was perfectly quiet; and it was one of those glorious tropical nights when the firmament is studded with countless myriads of shining orbs. Charmed by this great splendour, and enjoying the cool evening air, most of the passengers, including some of the ladies, were assembled on deck, and every eye was directed to the point where the light was expected to appear. The captain had stationed a sailor at the mast-head, and scarcely

had he called out that he clearly perceived a gleam from the light-house, when this welcome intelligence was re-echoed by us all. We accordingly steered towards it: when a fearful shrill voice suddenly exclaimed, "Captain, there are breakers!" and at the same moment, the vessel turned in a contrary direction, and the engine was stopped. Captain Moresby himself had providentially discovered the dangerous mistake, turned the ship with his own hand, and ordered the engineers to stop the engine. The lead was immediately let down, and it appeared that we had only five fathoms water. We found, contrary to our expectation, that the current had carried us twenty-seven miles to the west in the midst of the dangerous Pulicat reef, where two vessels returning from China had perished only a few weeks before.

Some naval officers among the passengers advised the captain to cast anchor and wait till break of day; but Captain Moresby, in a calm, decisive manner, declared that he perfectly knew his position, and would bring his ship safely to Madras. With the lowest power of our engine, and continually sounding on both sides, we began to move slowly onward. The coast was scarcely a mile distant on the right hand: we continued our voyage not without anxiety, having sometimes 6, then again 12, or 7 fathoms, till at length we had 18, and eventually 40 fathoms water, a sure sign that we had happily wound our way out of this fatal labyrinth.

Towards four o'clock we got sight of the light-

house: at the first dawn of day we entered the road-stead of Madras; and before six o'clock we cast anchor, at a distance of about 400 paces from the shore.

Madras, which is situated 13° 4′ 11″ N. lat., and 80° 22′ E. long. from Greenwich, was built in the first half of the seventeenth century, on a flat, alluvial spot on the sea-coast, in the vicinity of the ancient Mandaraja. Although the town contains above 250,000 inhabitants, (the town and district, 30 square miles in extent, contain 462,051 souls,) it possesses nothing of the grandeur and royal splendour of Calcutta. It looks more like a row of handsome country houses than a great city: only the façade towards the bay, where the citadel lies, the palace-like edifices of the supreme courts of justice, the custom-house, and the warehouses, have any thing approaching to this character.

The citadel, or Fort St. George, was built in the year 1689: the sea was above a mile distant from it only six years ago, but now the bulwarks are almost washed by the waves. It is admirably situated for the defence of the harbour, and may be easily defended by 5000 men. It contains a church, the barracks, and an arsenal, with arms for 50,000 men: a marble statue of Lord Cornwallis is erected in the court-yard.

Workmen were at this time employed in constructing a raised causeway along the strand to check the inroads of the sea; a new lighthouse, also, has been built opposite to the middle of the

roadstead. The streets of the town, in which the Europeans and principal natives reside, are broad, and planted with avenues of trees; but the houses are not more than two stories high, and consequently they have not a free current of air during the prevalence of the hot burning winds, against which the inhabitants can only protect themselves by screens kept constantly wet.

The mean temperature, notwithstanding the vicinity of the sea, is said to exceed even that under the equator, and to be 81° 69′ Fahr.

The greater part of Madras is occupied by what is called the Black Town, which is separated from the Fort, towards the north, by the Esplanade. It is very closely and irregularly built, and consists of brick houses and bamboo huts. From this town a navigable canal runs northwards along the coast, by way of Enore to Pulicat, for the purpose of conveying coals and provisions to the capital.

Though Madras has only a roadstead, and no safe harbour, the commerce in Asiatic and European goods is very considerable, and it is the principal seat of the trade in pearls and jewels in the East.

The natives of Madras are far inferior in their external appearance to the Bengalese; they are, indeed, more muscular, but they are shorter, darker, and of a less noble countenance, and are very subject to elephantiasis. There is about an equal number of Mahometans and Hindoos; many native Christians, and a community of Armenians. The female servants, with very few exceptions, are descendants of the Portuguese. It is very remarkable that the

hookah, which is so generally used in India, is rarely seen here.

The rope-dancers, serpent-tamers, and sword-swallowers of Madras are celebrated throughout India; they will leap over elephants and even five camels standing side by side; their bodies are so pliant, that they twine themselves like snakes up and down between the steps of a ladder; they walk over sharp swords; raise heavy burdens with their eye-lids, and, like Ramo Samy of old, are said to be able to float in the air without any visible support. Even the children exercise themselves in swallowing small sticks of bamboo, in order that they may eventually do the like with swords and daggers.

We had scarcely cast anchor when we were surrounded by Massula and Catamaran boats: the former are large, light, deep boats, the planks of which are fastened with elastic coir (the fibres of the cocoa-nut husk) instead of nails; and it is only by the help of these boats that it is possible to pass through the heavy breakers. But from October to the end of December the breakers are at times so violent, that the Massula boats cannot approach, and a landing can only be effected with the Catamaran.

To remedy the great danger which at present attends landing, an Englishman has proposed to the government to build a pier, consisting of jointed pieces, and extending into the sea like a mole; but his proposition has not yet been acceded to. The Catamarans are small rafts of elastic wood, on which the men are bound, or sit cross-legged; they con-

vey letters and papers in their conical, waterproof caps. Bold and skilful as these sailors are, and excellent swimmers into the bargain, they must be constantly on their guard against the numerous sharks, that they may be able quickly to reach their float, when the waves have swept them off from it.

Our time in Madras was exceedingly limited, for we were to stop only so long as was necessary to take in coals, and were to put to sea again in the night; some of my companions and I, therefore, took the first Massula boat that came up, and were rowed to land amid the shouts and songs of the boatmen. The nearer we approached the shore, the heavier the breakers became, and the towering waves frequently threatened to engulf us; but, with extraordinary skill, and the exertion of all their strength, the naked boatmen watched the moment when the foaming wave neared us, and we happily reached land without a dipping.

I immediately hired a palanquin, and desired the bearers to carry me to the house of Mr. M'Clean, to whom I had been introduced by letters from Calcutta, and who holds one of the highest civil offices here. His villa is in the Mount Road, the handsomest and longest street in Madras, for it is eight miles in length, studded with country-houses and gardens, and runs from the Fort to St. Thomas and the cantonments of the artillery.

I saw the equestrian statue of Sir Thomas Monro, formerly Governor of Madras, which was erected on the Esplanade in honour of this eminent man, by the voluntary contributions of the presidency,

which amounted to 120,000 rupees. It was executed by Sir Francis Chantry, the sculptor, who has represented him bareheaded, wearing his uniform, and a cloak. The horse is in a perfectly quiet position, neither is there any appearance of motion about it. The memory of Sir Thomas Monro is held in such veneration by the natives (who are much displeased that he is represented bareheaded), that, even now, they salute the statue as they pass it.

The country round Madras has the appearance of a fine park; for although the soil is strongly impregnated with saline efflorescences, flowers of every kind grow in it, and the roads are bordered with very fine avenues of trees, interspersed with the bungalows and the residences of the English.

Mr. M'Clean and his lady received me with British hospitality, and did their utmost to make my day pass as agreeably as possible. I was not a little delighted at here meeting Captain Cunningham, who, after a tedious voyage of sixteen days on board the Nemesis, and a providential escape from many dangers, had arrived here, only the day before. We passed the forenoon together, in viewing the citadel and the most remarkable parts of the city. Mr. M'Clean kindly promised to show me his stud, which enjoys great reputation, and we accordingly set out in the afternoon and drove across the arched Marmalong bridge, which is 500 paces in length, and is thrown over the Adigar, which flows in a broad and stony bed, and then on to Guindy, passing the summer residence of the Governor. A small stone house, built upon a rising

ground, was pointed out to me as having been erected to indicate the spot where St. Thomas the Apostle is said to have been stoned by the people. At the end of the Mount Road, small rocky eminences rise in the background, on the highest of which stands a Roman Catholic church, with a monastery for priests and monks: the cantonments of the artillery are in the valley.

The stabling for Mr. M'Clean's beautiful and valuable Arabs is in a park two miles to the south of the cantonments. There were only eight horses, which, however, are said to have cost him 27,000 rupees. We did not return to his residence till dark, and our cheerful dinner almost made us forget that nine o'clock was drawing near, at which time Mr. M'Clean accompanied me to the place of embarkation. When I reached the roadstead, I saw that the blue light was already burning as a signal that the anchor was weighed. Our boatmen exerted themselves to the utmost against the breakers, which had become more violent since the morning; indeed, our boat was twice completely covered by the waves, and it was full twenty minutes before we reached the steamer, wet through and through. A few minutes afterwards, between nine and ten, we put to sea. The weather was extremely fine, and the stars shone brilliantly.

The following day was equally propitious, and the sea was calm and almost motionless; but on the 24th the sky was clouded, and we had a south-east wind, in the forenoon, though it cleared up towards evening. In the following night we approached the coast of Ceylon; and when we

were in the latitude of the two reefs, the Great and Little Basses, the captain took the precaution of sounding, for several hours.

Early on the morning of the 25th, the coast of Ceylon lay shrouded in a mist, at our right hand, and at ten o'clock we had a full view of this paradise of an island, with its picturesque mountain chain, wildly-grotesque projecting rocky walls, boundless cocòa forests, and verdant vallies. We passed so near to the coast, that we could form a very clear picture of the fruitfulness which nature has so lavishly bestowed here. Whichever way the eye turned it rested upon the finest palm forests, the most charming vallies, the most luxuriant corn-fields; and the very highest summits of the mountains were adorned with verdant slopes, enamelled with bright flowers, herbs, and creeping plants, whose delicious perfume spread far and wide.

At eleven o'clock we came in sight of the lovely bay, which forms the harbour of Point de Galle, and consequently had made 1189 knots in 150 hours. Towards the south a low promontory with a small wooden lighthouse runs into the sea; and numerous beauteous islets, covered with palms, rising scarcely above the level of the water, are sprinkled over the deep, and a thick forest of cocoa-nut trees, extending far inland, surrounds the bay which forms the harbour. Numerous rocky islands, overgrown with palms, lie scattered in picturesque groups, and the waves of the sea dash incessantly against their indented shores. The

harbour is defended by a small rampart with bastions, and is connected with the little town, which extends towards the south. The entrance to the harbour is so narrow, being scarcely 100 feet in breadth, that we gladly availed ourselves of the assistance of a pilot, surrounded by small boats, which kept close to our side, taking soundings. Before casting anchor, our vessel was encompassed by numerous Urna boats, laden with cocoa nuts, pine apples, bananas, and vegetables. These small boats are built of the wood of the jack fruit tree (*artocarpus integrifolia*) and ropes of cocoa-nut fibres: they are from twelve to sixteen feet long, and four feet deep, but so narrow, that only one man can sit on each of the four seats. On one side of the boat there is an outrigger made of two pieces of elastic wood eight feet long, bent in the form of a bow, and attached at the opposite end to a beam of light wood, of the same length as the boat, floating in the water, by which the boat is secure from upsetting even during the most violent storm. The larger craft, which are built in the same manner, sail along the coast as far as Madras.

As we were to stay here three days, to take in coals and provisions, I immediately went on shore, to visit the town and its environs. The Cingalese are a small, mean-looking race, of a dark-brown complexion, low forehead, and inexpressive physiognomy. Both the men and women wear a garment which fits very close round the hips, and falls to the ankles. Their hair is plaited and

fastened at the back of the head with a large tortoise-shell comb, and very few of the men suffer their beard to grow. Every body, even the very poorest person, carries an umbrella, made of Chinese paper or the leaf of a tallipot palm, as a protection against the scorching rays of the sun. The wives of the principal inhabitants were dressed in richly embroidered white muslins, or a coloured silk skirt and a slight bodice, and never appear unveiled. The costume of the women and girls of the lower classes is the same, only that their garments are made of white calico: they are distinguished from the men by their bodice, or by a scarf thrown over the shoulders.

The Cingalese of Point de Galle are greedy of gain, and very servile. The people every where bowed to us, with the utmost reverence, humbly calling us "Hamdrueneh" (Sir). They importuned us to purchase gold and silver chains, precious stones, ivory, and elephants' teeth, for which they asked three times their value.

The little town immediately joins this citadel: the streets are paved with flags; and though the houses are only one story high, they are very cleanly, and have a piazza in front, as a protection against the sun. The population amounts to about 3000 souls, most of whom are Portuguese and Dutch: a battalion of English troops, and several companies of native soldiers, form the garrison. The trade is chiefly in the hands of the Mussulmans, who are here called Murimen.

We commenced our excursions into the environs

early on the morning after our arrival. There are two roads from Point de Galle, one to Colombo, which runs along the coast, and the other to the interior and the neighbouring villages. I chose the latter, as I was desirous of visiting one of the largest Bhoodist temples (Panzela). Immediately behind the town are thickly-wooded eminences, covered with cocoa palms, teak, jack, banana, and bo, or bobaha trees, with an under-growth of wild cinnamon, pine-apples, climbing plants, and a profusion of flowers. Wherever little streams run down from the mountains, the vallies are planted with rice, or sugar-cane, and, at the most picturesque points, on the declivities, or in the plains, are neat wooden houses, thatched with palm leaves, under the shade of cocoa-nuts and bananas. The character of the vegetation of the island is every where very apparent: in some parts are forests and plantations of the finest tropical trees, rice fields here and there, along the irrigated vallies, and in the more level parts, are cinnamon trees, while all the rest of the island is wild and uncultivated. Villages are rarely met with, and the isolated dwellings in the midst of forests, are surrounded by fruit trees, both wild and cultivated.

After proceeding about six miles, I left my carriage, and went by a footpath through an intricate forest to the temple, which is situated on a hill. The priests (*unanzeh*), who reside in a small dwelling near the temple, came to receive me. They were dressed in yellow garments: one of them understood Hindostanee, and appeared to be an

intelligent young man, desirous of information, and expressed himself much pleased at this unexpected visit. The temple is surrounded by a wall with two entrances, and is furnished with niches on the inner side, in which lamps were placed: a small stone basin with holy water stood at the chief entrance. The temple itself is small, and possesses nothing peculiar in the style of architecture: several stone steps lead to a vestibule, from which we entered the proper place of prayer.

Opposite the door of this apartment was a seated colossal statue of Bhooda, with very long ears, and a lotos flower on his head. The statue was either of wood or stone, painted yellow, and had a curtain suspended before it. Bhooda was surrounded by his relatives, who were painted in grotesque forms on the walls. A small image of Bhooda, made of gold, stood on a table under a glass shade, in front of the large statue, and flowers, especially the yellow blossoms of the bobaha tree, with rice, fruit, and spices, had been brought by the people as offerings to the god, but of course they were afterwards taken possession of by the priests. In conclusion, the priests took us to their dwelling, a small house of one story: it was furnished with several articles in the European style, and the greatest cleanliness and order prevailed throughout. In a large cupboard were the prayer books (Banapotha), which are written on tallipot leaves: the leaves of some very valuable prayers were covered with black lacker, and the writing was in very elegantly formed gold letters. On taking leave of the priests, they re-

quested permission to see "the Hindostan," and I was glad to be enabled to gratify their wish.

I next proceeded along the fine road to Colombo, which runs parallel with the sea through a cocoa-nut tree forest, twenty-seven miles in length, and several miles broad. The road soon turned from the dense forest to the coast, close to masses of rock, against which the breakers dashed with a thundering noise. But again I found myself in the profound shade of a primeval forest, broken only by smiling mountain streams, which ran to the sea, and flowed between narrow green vallies, or rugged banks. After following this most delightful road for several miles, I left the carriage to examine a cinnamon plantation. The trees were on a sandy soil, under isolated cocoa palms, bananas, and jack fruit trees. The shoots are planted at the commencement of the rainy season, and in the space of six months they send out such vigorous branches, that the bark may be used; but in order to strengthen the stem, the young shoots are cut off, and it is not till it has attained due girth, that the shoots are cut off, scraped, and the bark stripped off and dried. An acre may be managed by one man, and produces an annual revenue of 10*l.* sterling: after the lapse of three years the shrubs are no longer productive, and are rooted up.

Not far from this cinnamon plantation, under the shade of lofty cocoa trees, is a celebrated Bhoodist temple, which I would not leave unvisited. Here is a wooden statue of Bhooda, twenty feet long, which represents him as lying down asleep. The

priests presented me with flowers and cocoa nuts, the outer shell of which was soft, of a bright red colour, inclining to yellow. The milk was sweeter, and had a more aromatic taste than that of the common cocoa nut. The tree differs from the other species only by a smoother bark, and by more delicate leaves. The Cingalese have a certain reverence for the cocoa-nut tree, because, as they say, "it serves for ninety-nine things, but man is not able to discover the hundredth." On the last morning of my stay here, I visited the bazar of Point de Galle, where there is abundance of the fruit of the island offered for sale — pine apples, bananas, cocoa nuts, bread fruit, vegetables, and flowers of the most diverse and rare species.

At noon, on the 27th of April, we weighed anchor, and within an hour lost sight of Ceylon. In the evening the horizon was illumed with flashes of lightning from all quarters: on the following day, and on the 29th, when we descried the Maldive Islands, the sky was clear, the sea calm, and the air balmy. At eleven in the morning we passed through the Gulandre channel, which is six miles broad: the northern group of islands, the Heawandu Pholo (between 7° and 8° N. L.), with its 23 islands, lay on our right hand, and the Tella Don Matte Atoll, and the Milla Don Madre Atoll, consisting of 155 islands, on our left. The latter are joined on the south by the seven islands of Malcolm Reef, next to which lie the Mahlos Mahden Atoll, 166 islands, which are divided by the Moresby channel into the southern and northern.

The four islands of Horsburgh Atoll, and the two Cardewae islands, lie to the south, joined by the northern Male Atoll, with fifty-two islands, of which the most southern is the fortified King's Island, and the southern Male Atoll, with twenty-seven islands. In this direction, there are no less than eleven groups, consisting of 523 islands, extending as far as 2° N. L.

These remarkable groups of islands are of coral formation, and are adorned with the most luxuriant cocoa palms. They are inhabited by a civilised race of above 20,000 Mussulmans, who are governed by a sultan: his ancestors were expelled by the Portuguese, 200 years ago; but he has maintained his authority here to the present day, and his title and rank are hereditary. He is an ill-informed man, and lives in total ignorance of what is passing in the rest of the world; but, like his subjects, he is hospitable, and is always ready to assist the crews of stranded vessels. Under him are five vizirs, or ministers of state, a high priest, and a judge in civil and religious matters. Next to them, the Hendeggery, or director of the customs, is the most considerable public officer, and the Emir-el-bahr, the harbour-master, is the lowest of the principal officers.

Every Atoll, or group of islands, has two chiefs, called Atoll-warys, and a Catib, who acts both as priest and judge, whose business it is to deliver to the government at Malay, the tribute in silver and copper coin, and the productions of the country due from each Atoll. Permission to trade

with foreigners can only be obtained from the seat of government. The inhabitants, who are a very harmless, good tempered, and friendly race, resemble the Cingalese in their persons and dress. Their women live secluded, but they are ugly and dirty. The men are noted as experienced and enterprising seamen, and carry on a considerable trade in dried fish, turtles, shells (*cowries*), cocoa nuts, and mats, with Ceylon, Bengal, the coast of Malabar, and Java. In their frail boats, which are built with great skill and care, of cocoa wood, they steer across the wide ocean with compasses, quadrants, sextants, and other instruments of their own making, the glasses for which have been taken from old instruments.

In several of the islands are schools for instruction in the art of navigation, in which the English navigation tables are used, the signals and regulations of which have been translated into their own language. Crimes are very seldom heard of: murders never occur, and drunkenness is unknown. The islands are extremely unhealthy: out of a dozen inhabitants, eight suffer from fevers, dropsy, or elephantiasis scroti. Capt. Moresby, who surveyed these islands in 1835, and to whom I am indebted for this information, told me that in the first two months he had lost sixteen men, and that, in consequence, he never ventured to spend a night on shore. When the sickness of his crew obliged him to go back for a time to Bombay, he allowed two officers to await his return on King's Island; but they were taken so ill with fever, that the

sultan, in order to save their lives, immediately sent them to Ceylon.

We met several fishing boats, and were in hopes that we might obtain a supply of fish for our table; but no sooner did our monster, spitting forth fire and smoke, approach them, than the terrified fishermen fled to the shore with great precipitation, and in evident alarm. As we doubled the island of Kila, we saw the wreck of a brig, which had been stranded a few days before, on the white coral reef: it had very probably perished here in the darkness of the night.

We had a continuation of fine weather for several days. Our monotonous way of life was somewhat diversified by the numerous flying fish, and by the appearance of the sea, which, for many miles, was tinged with a red colour by animalculæ. On the second of May we had the novelty of a sale on board; for the effects of eight seamen, who had fallen victims to the cholera, immediately on their arrival at Calcutta, were disposed of by auction. On the 4th we saw an Arabian vessel coming from Bombay, with a cargo of cotton, and which had on board many Mussulmans, who were going on a pilgrimage to Mecca.

In the afternoon we clearly perceived the rocky island of Socotora, and on Friday the 5th, we passed within three miles of the extreme north-east coast of Africa, off which the Elephant rocks projecting into the sea resemble an elephant kneeling down, ready to be mounted. We kept in sight (till three o'clock in the afternoon) of the bare, variously

formed calcareous rock, which rises from 300 to 3000 feet, and in some places declines almost quite perpendicularly to the sea. In the evening the head cook died, and was committed with much solemnity to his watery grave on the following morning. The engine was stopped while the captain read the burial service: the sudden silence which prevailed upon the sea, which was as smooth as a mirror, rendered the ceremony peculiarly impressive.

At five o'clock on the 6th of May we anchored in the harbour of Aden, and consequently had run 2158 knots in 220 hours. We cast anchor near the Tenasserim steamer, which had come from Suez, and having burst a boiler in the Red Sea, was obliged to stop here and have it repaired. The evening and the night were incomparably beautiful: the moon, and constant flashes of lightning over the mountains of Arabia, showed us the strangely formed masses of rock, sometimes in a magic, and then again in a dazzling light, while cool sea breezes refreshed the air. The glorious night was an indemnity for the deprivation of sleep, for we were unable to obtain any rest: we were taking in coals, and the negroes and the Sumaly, who were employed in the work, kept up an unabated wild singing and dancing, which continued throughout the whole night. Though on these occasions they are always so excited, and at the same time so completely wearied, that some of them generally fall down perfectly exhausted, and half dead, they cannot renounce this practice.

The harbour of Aden has much resemblance in point of form to that of Gibraltar, with the exception that it is enclosed by rude, naked rocks (of which the Shamsan rocks are the highest), which rise to the height of 1718 feet, in the most rugged and bold outline: the entrance is above a mile broad, and the harbour is so large, that a whole fleet can conveniently anchor in it. No vegetation, however, is any where visible: there is neither soil nor disintegrated rock to afford nourishment to plants or trees; of late, however, some indefatigable English officers have caused mould to be brought from Arabia, in order to make a trial whether bananas and flowers cannot be cultivated. These masses of rock, which are composed of granite, porphyry, syenite, crystals, and lava, have evidently been raised by the agency of volcanic power, which is every where visible. The coasts are, besides, remarkably rich in rare shells, and the most beautiful white coral, which is used for lime. Close to the harbour, an enterprising Parsee has built an inn of stone, bamboo, and reeds, in which there are airy apartments for forty guests.

Here I hired an ass, and proceeded to the bungalow of Dr. Scott, a distance of about three miles from the town. I traversed a road which has just been completed, and which first runs along the bay, near which lie several small rocky islands, where some officers had pitched their tents, to pass the hot months; then, gradually rising, the road leads through an artificial door in the rock, about 400 feet high (the entrance to which is defended by

small turrets and a battery), into the valley, which is surrounded on three sides by steep, inaccessible rocks, and contains the little town of Aden, the barracks, and the bungalows of the officers and troops, which amount to 2000 men (partly Europeans and partly sepoys), who compose the garrison.

The town, which has now from 18,000 to 20,000 inhabitants, consists of three parts, the Arab, the Sumaly, and the Jews' quarter. The first two are built of bamboo, thatched with reeds; the latter, consisting of buildings two stories high, of masses of rock, has an uncivilised appearance, and is very dirty. A mean mosque stands at the extreme end of the Arab quarter. The Jews, of whom there are 2000 in this place, affirm that they came here on the first dispersion of the tribes. They are servilely civil, and in their appearance and manners have much affinity with the Afghans. Though they are chiefly engaged in trade, and are skilful builders and mechanics, they very rarely cross the sea.

The Sumalys have settled here as a wandering tribe from the African coast, and hire themselves to all kinds of services, as mechanics and grooms; but their nomadic life, which has accustomed them to independence, renders them unsteady, and little reliance can be placed upon them. The upper part of their body is well made, but they have very thin thighs and calfs. Their features are noble and delicate, their dark lively eyes are expressive and mild, and they usually dye their curly black hair light red, which does not look at all amiss

with their dark complexion. The greater part of the inhabitants are Arabs.

There is only one well in the whole of this peninsula, the water of which has a brackish taste; and we may here, every morning and evening, see groups of handsome, graceful women who come to draw the clear element. The cisterns are of use only during a very short period of the year, because rain may be reckoned among the greatest rarities; yet the climate is healthy, and the heat is moderated by the sea-breezes. Might not an Artesian well be bored at a trifling expense, and be of indescribable benefit to the inhabitants?

As nothing thrives in Aden, there is a constant intercourse with the neighbouring Arab tribes, with which the British government has lately concluded an amicable convention. Camels arrive daily, laden with corn, fruit, and vegetables for sale; rice, potatoes, wine, and other necessaries of life indispensable to Europeans, are brought from Bombay. Though the English have been only five years in possession of this remarkable and important place, the commerce has greatly increased, especially in Mocha coffee; and it may be expected that in time many productions of Arabia and Persia will be brought hither. The importation of dates from the Persian Gulf, along the coast, has already become so considerable, that above 100,000 barrels are annually sold in this district.

In the erection of the new barracks, many remains of ancient buildings were discovered, whence it is inferred that this place must have been more

important in former times: at present there are only the ruins of a Turkish tower, some walls, and a few turrets on the highest points of the rock. Where the peninsula is connected with Arabia, by a narrow isthmus, there are two advanced batteries of four and eight guns, which command both the land and the sea. The building of the barracks, which were lately begun, and of the powder magazine, has been stopped, because the site chosen is now considered unsuitable to the purpose. The occupation of this place costs the East India Company 90,000*l.* sterling per annum.

It is remarkable that here, as in Ceylon, there are neither crows nor sparrows. The sea produces abundance of fish, some of which are rare, and others monstrous; thus I was shown a fish with a bull's head, which was caught here. Sharks and electrical fish render bathing very dangerous: an officer received so violent a shock from one of the latter, that he was in a state of insensibility for some hours, and unable to move his limbs for several days.

On board the Oriental, in the harbour of Falmouth, June 8. 1843.

We left the harbour of Aden on the 8th of May, at three o'clock in the afternoon, amid the salute of artillery, and proceeded along the Arabian coast towards the Red Sea. In twelve hours we had passed from the calm southern ocean, through the Straits of Babel Mandeb to the agitated Red Sea; and at seven in the morning we sailed by Mocha.

The Red Sea is 920 (1400) miles long, and 140 (180) miles broad in its greatest breadth. In the summer time northern winds prevail throughout the whole extent of the sea; but in the winter, from October to May, those winds blow only over the upper part of the sea, while the south winds prevail in the lower part, and the currents then flow in an opposite direction with great rapidity. The water is of a deeper blue than that of any other sea in the world, which is attributed to the quantity of saline particles; for, while in other seas a gallon of water contains two parts, that of the Red Sea has five parts. The numerous bare and rocky islands are of volcanic origin, and are uninhabited. The shores on both sides are bounded by sterile, calcareous rocks, or desert sandy flats. Some of the Arabian fishermen are celebrated as divers and pilots, and Captain Moresby affirmed that he had seen the father of our pilot, dive to the depth of thirty or forty fathoms to pick up money, when he remained nearly two minutes under water. He likewise succeeded in stripping the copper off a stranded ship, which had sunk in eighteen fathoms water.

The neighbouring tribes point out a spot, about twenty miles from Suez, as that where Moses led the children of Israel through the sea, and where Pharaoh and his host were drowned; but, as the sea is between twenty and thirty fathoms deep at that spot, the place must probably be looked for more to the north, perhaps in the vicinity of the present town of Suez.

Having the advantage of the finest weather, a calm sea, and bright moonlight nights, we cast anchor on the fourteenth of May, at three o'clock in the afternoon, four miles from Suez, and were conveyed on shore in small boats; but we had scarcely embarked when a violent south-wester suddenly arose, which blew with great violence against the Bay of Suez, tore the sails of our little boats, and drove us to the opposite coast. We were thoroughly wet through by the dashing of the waves, and drifted about till midnight, when our boatmen at length succeeded in landing us safely at Suez. At six o'clock on the following morning I set out with three of my companions to cross the desert to Cairo. On this route Mehemet Ali has erected a line of telegraphs: the horses were excellent, and the arrangements so contrived, that we arrived safe at the English hotel in Cairo, on the 16th of May, at five in the morning. Here I received the first account from home, after an interval of five months, which compelled me to relinquish my projected return to India.

Travellers who come from Calcutta by the steamer are obliged to wait at Cairo till the steamer from Bombay has arrived with the mail: in consequence of this arrangement we had nearly a week to view the curiosities of Cairo and its environs. My first excursion was to the pyramids of Ghizeh. Accompanied by my fellow-travellers, I set out on the 17th, in the afternoon, with a dragoman: we mounted small asses, and rode through the southern part of the city towards the Nile.

On the way we met Ibrahim Pacha, driving himself in an English cabriolet. He is very corpulent, and filled the whole seat: he has remarkably fine eyes, and looked around with an air of command, otherwise his physiognomy was expressive of cruelty and indolence.

On reaching the country houses on the left bank of the Nile, I felt so exhausted by the heat, that I requested our dragoman to procure me some water to drink: to our surprise, he conducted us to a pretty villa, alleging that we should meet with the best accommodation there. We had scarcely dismounted, when an officer, in the Turkish costume, with a diamond star on his breast, came to meet us, and cordially bid us welcome in French, inviting us to rest ourselves upon an ottoman. It was Soliman Pacha, a robust man, of middle size, with a short beard, blue eyes, and a most good-natured countenance. The conversation soon became very animated, and was carried on by the hospitable renegado, with the pleasing courtesy of a Frenchman. Pipes and coffee were set before us, and when we took leave, Soliman Pacha offered to supply our kitchen, which we declined, heartily thanking him for his kind reception, and hastened to reach the Nile. We had scarcely set off when the servants of our hospitable entertainer came running after us, and begged a bakshish, which, after so good a reception, was justly due to them. In the hurry of the moment, however, I distributed my gifts rather unequally, which caused a dispute

among the recipients, but I did not stop to see the end of it.

As soon as we had been conveyed across the Nile, the immense pyramids rose before us, and it was three o'clock before we reached them. Surrounded by about twenty Bedouins and Arabs, and some girls with pitchers of water, who claimed the right of assisting travellers to ascend the pyramids, we were to commence the difficult ascent to the summit of the highest of these wonderful monuments. You are aware that the outside of the pyramids consists of large blocks of calcareous stone, often six feet in height and breadth, which, in different places, have been loosened, partly by violence, and partly by the lapse of time: they form a kind of steps, by means of which it is possible to ascend; but these steps are so high and narrow that it is difficult and wearying to reach the summit without the assistance of the Bedouins, who are accustomed to it.

One of the pyramids, where these steps are wanting in some places, has hitherto been ascended only by a very few persons. One of my companions, however, performed the feat without any assistance whatever! In sixteen minutes we reached the little platform of the highest pyramid, the pyramid of Cheops, where we enjoyed at sunset the incomparable view over the desert, the ruins of Memphis, the other pyramids, the fertile valley of the Nile, and the city of Cairo, with its numerous mosques and minarets. The sight of this sublime but melancholy picture excites the

imagination of the beholder in the highest degree: surrounded by the colossal monuments and ruins of a strange, mysterious people, by a gloomy wilderness, and the most luxuriant fertility, his soul is more moved by contemplation of the past, and the mutability of all human deeds and works, than by any circumstance connected with the present moment.

Almost every traveller has endeavoured to immortalise himself on these monuments, and my companions followed their example; in which I was the less inclined to join, because, to my great surprise, I found my name already carved there! We descended these stupendous creations in the evening twilight; but the descent is still more difficult than the ascent, and he who makes a false step runs the risk of being precipitated from that fearful height. After we had rambled among the pyramids and tombs till it was quite dark, we sought for rest in a chamber at the foot of the pyramid. On the following morning we viewed the interior of the great pyramid and some of the tombs, and at ten o'clock set out on our return to Cairo.

To the great satisfaction of all friends of humanity, Mehemet Ali has founded a new hospital for lunatics, where those unhappy persons are, in every respect, well taken care of. The quarantine establishment for the plague, which commits dreadful ravages in Cairo, is in the front part of the Lunatic Asylum. During my rides through the city, I often saw deserted houses, half in ruins, the inmates of which had fallen victims to this frightful disease. One morning I rode through the city, along the

cemeteries and sepulchral monuments, to the petrified forest lying in the desert to the south. I here found five different kinds of wood, and saw two trees in pretty good preservation lying in the sand, one of which was twenty-one feet in length.

On the road to Suez, in a garden belonging to Boghos Bey, is a large handsome obelisk, which is forty feet above the surface of the ground, and twenty below it. This was the last place of interest I was able to visit, for an indisposition, which had been occasioned by our stormy landing at Suez, obliged me to keep my room.

On the 21st, a steamer conveyed us in twelve hours to Atfeh, whence we put ourselves into a gondola, and were towed along the canal to Alexandria, which we reached the next morning at six o'clock. During our stay of two days in that city, our Consul-General procured me an audience of Mehemet Ali. We drove to his palace, which is situated close to the harbour, at nine o'clock in the morning. His Highness was seated cross-legged upon an ottoman, in one corner of a large apartment, and welcomed us with a motion of his right hand; and his interpreter, a little Armenian, stood before him. Mehemet Ali is in the evening of his life. His silvery beard completely covered the lower part of his face, and fell below his breast. When he smiled, an expression of coldness and cunning lurked about the corners of his mouth, but his eyes looked around with youthful fire. He invited me to a seat on his right hand, and when we had taken our place, pipes and coffee were brought to make up any deficiency in conversation.

Mehemet Ali inquired, with the most lively interest, about the Afghans, the king of Delhi, the ameers of Sinde, and other Mahometan princes. But when I told him that their power was now at an end, his brow immediately became clouded; he seemed lost in thought, and uttered something to himself, which was scarcely audible, but the words "decline" and "ruin" could be distinguished. He appeared to feel the most bitter vexation that he had failed in his object of raising Islamism to greatness and power. He then asked, with an air of surprise, how it was possible that the British government could have allowed me to serve in their army, and to become acquainted with its operations. I replied that the English had no reason whatever to make a mystery of their proceedings, and the less so, because we, more than any other continental power, were their natural allies, and had been on terms of friendship with them from the earliest times. "Yes, as long as it is their interest," replied Mehemet Ali, with a sarcastic smile. On my observing that I had seen with admiration the works in the citadel, and had found many advantageous changes in Cairo, he replied very abruptly, "That will all fall to the ground after my death." His countenance, however, brightened up, when I spoke of his fleet, the good order of which had greatly surprised me. This is his only delight, and the hours which he generally spends every morning in surveying it are among the happiest of the day; but, at the same time, one ship after another is decaying, and the whole fleet, without being of any advantage, is fast falling into

ruin. We took leave of his Highness after passing more than half an hour with him.

Meantime the steamer had arrived from Bombay, by which our company, including children, was increased to 148 persons. The "Oriental," on board of which we were to proceed to England, had not accommodation for so large a number, on which account several travellers, myself included, were obliged to submit to the greatest inconveniences. We left the harbour of Alexandria on the 24th, at two o'clock in the afternoon, reached the quarantine harbour of Malta on the 28th, Gibraltar on the 3d of June, and steered the same evening towards the Atlantic Ocean.

When we were off the Bay of Cadiz, a hurricane suddenly arose, and raged with extraordinary fury for nearly eight hours. The towering waves rose majestically above the watery surface, sometimes ascending in lofty columns, then rolling over each other in long ridges, crested with silver foam, and then approaching us with gigantic strides, broke over the vessel, and saturated us with their white spray. The wind at the same time whistled and roared among the masts, chimnies, chains, and tackling, and rent our topsail in an instant. Such a furiously raging sea is one of the sublimest phenomena in nature, and the more so, contrasted with the perfect calm which succeeded as suddenly as the tempest had set in. The sky cleared up, and the ocean became more tranquil; but on the seventh of June we again encountered an agitated sea. A favourable wind, however, drove us so rapidly towards

our destination that we reached the coast of England at three o'clock in the afternoon of the following day. We here again encountered a tempest, which was no less violent than that in the Bay of Cadiz, and the more dangerous, because we had steered fifteen miles too much to the west, and, instead of being opposite to the harbour of Falmouth, were on the coast of Cornwall, off Blackhead. Against such a raging sea, whose waves continually dashed over our vessel, our engine, though of 450 horse power, could not carry us more than four knots in an hour, and every thing depended on our reaching the harbour of Falmouth before dark.

It was just dinner-time, and most of the passengers had assembled in the great saloon, when the storm and waves suddenly rose very high. At some moments the sea raged with such fury, that the vessel laboured in vain to make way against it: the fury of the elements was the greatest at the spot where the Conqueror is said to have contended with them five months before. On that melancholy occasion, one of our company had lost his only son, a hopeful boy, only eight years old, and he mournfully gazed upon the miserable, cold, watery grave, with an expression that seemed to say, "Shall the father here join his child?" But Providence decreed otherwise: the disk of the sun just descended into the sea as we entered the harbour; and a shout of joy and exultation was raised by the passengers when, at eight o'clock, the rattling of the chains announced that the anchor was safely dropped on their native shore.

LETTER XIII.

TO ALEXANDER VON HUMBOLDT.

Religion of the Hindoos.— Their deities.— Castes.— Establishments for education.—General committee, and sphere of operation.—State of the schools in 1835, *and statistical reports relative to them up to the year* 1842.—*Influence of European education on the youth, with respect to morals and religion.*

On board the Hindostan steamer,
May, 1843.

In no country in the world does the religion of the inhabitants appear so prominent as in India, where every town has its different temples, from the meanest building which encloses the rudest idol, to the most gorgeous deities enshrined in pagodas with lofty towers, spacious court-yards, splendid colonnades, and walled tanks. While priests and devotees crown the idols, and bring offerings of fruit and flowers, the people perform their devotions at sunrise, standing in the water, bathing, or throwing water over their heads. During the daytime the men are attracted by singing to the sacred place, as well as graceful groups of veiled women, who bring their offerings to the divinity.

A strict Brahmin is occupied four hours every day in the performance of all his superstitious

ceremonies; but if he is engaged in worldly pursuits, he may fulfil his religious duties in half an hour; and a man of a lower caste is content with frequently repeating the name of his god while he is bathing. On holydays, the people go in procession with palm branches, flowers, pictures of idols, cars, flags, and lanterns, made of silk, or of coloured and gilt paper, on long poles. The gaily dressed multitude in their picturesque costume, and the tastefully decorated symbols of their worship, impart an extremely animated, cheerful, and splendid appearance to such processions. Pilgrims, fakirs, and religious mendicants, on the way to their sacred places, meet the traveller at every turn, some in the dress of their order, and some carrying the symbols of the god whom they are going to worship, and with whose name they salute every body they meet.

But with all this external religious pomp and splendour, with the strict observance of usages and ceremonies, since the time of Menu, Hindooism has deviated and fallen away from its original purity. Several of the deities have been neglected, others have been substituted, the dead are worshipped, sects have been formed, monotheism is fallen, and the belief in a god who pardons sin, without the necessity of repentance, as well as the neglect of the Vedas, has become general.

The Vedas assign four great periods (Yugs) to the development of the world; and to the Almighty the three great qualities; first of creation (Brahma); secondly, of preservation (Vishnoo); and, thirdly,

of destruction (Shiva). They say that the angels assembled before the throne of the Almighty, and humbly asked him what he himself was. He replied, "Were there another besides me, I would describe myself through him. I have existed from eternity, and shall remain to eternity. I am the first great cause of every thing that exists in the east and the west, in the north and the south, above and below: I am every thing, older than every thing, King of kings: I am the truth: I am the spirit of the Creation, the Creator himself. I am knowledge, and holiness, and light. I am *all mighty*."

Though this fundamental principle no longer prevails, though the objects of devotion are no longer the same, yet this religion still exercises as powerful an influence over the people as in the most remote ages; and, though the deism of the Vedas as the true faith, including in itself all other forms, has been displaced by a system of polytheism and idolatry, has been nearly forgotten, and is recollected only by a few priests and philosophers, yet the belief in a Being far exalted above all, has not been obliterated. The visible and symbolical part of religion gained the superiority over the pure and sublime, by the obstinate and blind adherence of the priests to antiquated forms, and by their encouraging the adoration of new deities and symbols. In the Shasters of this new creed, the eighteen Pooranas, which are not by Veisia, the compiler of the Vedas, but by different authors about the ninth century after Christ,

and partly compiled from more ancient traditions, we find accounts of the creation, philosophical speculations, instruction in religious ceremonies, genealogies, historical fragments, and innumerable legends, of the deeds of the gods, heroes, and sages.

Besides many millions of gods, there are seventeen deities who are chiefly worshipped by the Hindoos. Brahma, the god of creation, the only one mentioned by Menu, has but one temple in India, and though invoked in the daily prayers, is altogether passed over in special devotion. His wife Saraswati, on the contrary, the goddess of learning and eloquence, is held in high esteem. Vishnoo and Shiva, and their incarnations, have become the chief objects of worship. Shiva, say the Pooranas, wanders about upon earth, sometimes laughing, and sometimes screaming, surrounded by spirits and goblins, intoxicated, naked, with his hair clotted and dishevelled, and strewn with the ashes of a funeral pile, and his neck and arms hung about with human bones and skulls. His wife, who appears under three distinct names, Doorga, Parbattee, and Kallee or Devee, is held in equal veneration, and is represented in a still more revolting form. In the south of India, she appears as a handsome woman riding on a tiger, in a haughty and threatening attitude, as though she would destroy the demon; but in Bengal, and other parts of India, she is represented as a black woman, with a hideous physiognomy, smeared with blood, her head entwined with serpents, and, like her husband,

ornamented with human bones and skulls. A thousand goats and other animals are sacrificed every month in her temple at Calcutta; and in Bindhya-básini, the blood shed in front of her image is never permitted to dry. Equally bloody sacrifices are offered to Shiva; for on certain days in the year martyrs are seen going in solemn procession to the temple, with their lips and tongues slit, and knives sticking in them, and their bodies entwined with living serpents; while others hang suspended by a hook fastened in their flesh, from a lofty tree, in momentary peril of falling from the dizzy height and being dashed to pieces.

Vishnoo appears as a pleasing young man, of a dark complexion, dressed in sky-blue, like a king of ancient times, or in the form of his ten principal incarnations or avatars. First of all, he was a fish, which snatched the Vedas from a demon, who had got possession of them during an inundation; then he was a boar, which raised the earth with its tusks, from the bottom of the ocean into which it had sunk; then again he was a tortoise, which supported a mountain. In the fourth, Vishnoo becomes at length more closely connected with mankind by saving the life of a believer whom his father was going to kill, because he asserted that Vishnoo was in the pillar which supported the hall in which they were. Vishnoo, in human form, with the head and paws of a lion, sprung out of the pillar, and destroyed the unbelieving tyrant.

In the fifth incarnation, it is said, that a king, by means of sacrifice and penance had obtained such

power over the gods, that they were obliged to give up to him the earth and the sea, and looked forward with anxious foreboding to the moment when his last sacrifice would put him in possession of heaven. On this occasion, Vishnoo appeared as a dwarf Brahmin, and begged for as much ground as he could measure in three steps. The rajah made no difficulty in granting the modest request of the little being, and poured into his hand some water from the Ganges, in confirmation of the oath; but while he was doing this, Vishnoo suddenly became a giant, and with his first step traversed the whole earth, with the second the ocean, and with the third took possession of heaven; and thus, craftily depriving the rajah of his dominions, he permitted him to descend into hell, as king of the lower regions. His sixth incarnation is a Brahmin hero, Parasu-Ram, who extirpated the Kshetryas. Rama, a king of Oude, was his seventh avatar, of whom it is related that he was expelled from his paternal dominion, and lived for many years in a forest, secluded from the world, devoted to religious duties, while his wife Sita was carried off by a giant, Rawana, king of Ceylon. In order to deliver her, Vishnoo passed through the Deccan, penetrated to Ceylon, and supported by an army of monkeys under the deified leader Hunnooman, he triumphed over his adversary. Having, however, unjustly put to death his brother Lachmana, who had shared all his dangers, he was overpowered by the stings of conscience, and threw himself into a river, and, as the Hindoos assert, was received among the gods. Vishnoo's principal

incarnation was that of Krishna, the son of a king of Mathura; but he was brought up by a shepherd, in order to conceal him from a tyrant who sought his life. His youthful sports and deeds, in stealing milk, and killing serpents, are held in undying remembrance by the Hindoos. He was exceedingly beautiful, and he was adored by women and girls of all ranks, whose hearts went forth to meet him whenever he appeared. He is held in such high veneration by the people, that when the Governor-General was on his march from Delhi to Agra, they requested him to pass through Mathura. Vishnoo's ninth avatar was Boodha, and his tenth is yet to come.

Among their principal deities are also the following:—Lakshmee, the wife of Vishnoo, and Goddess of Plenty and Good Fortune: Indra, the God of the Air and of Heaven: Varuna, the God of Water: Pavana, the God of the Wind: Agni, the God of Fire: Yama, the God of the Nether World, and Judge of the Dead: Cuvera, the God of Prosperity: Kartika, the God of War: Cama, the God of Love: Surya, the God of the Sun: Soma, the God of the Moon; and Ganesa, the God of Wisdom. Rama and Krishna are, however, held in far higher veneration than all the others, especially in Hindoostan.

Very few of the above-named gods have temples; but, on great religious festivals, their symbols or images are carried about on poles, and afterwards thrown into the water. The images of the gods in the temples, as well as on the highways, have

a brutal, savage, and disgusting appearance — nothing whatever of dignity or greatness. Some are represented with four hands, and several heads, and are painted red, blue, or yellow. Equal, and often greater veneration is shown to the planets, and sacred rivers, especially the Ganges, which represents a goddess.

All, in the midst of this confusion of idol worship, are animated by hope — eternal reward is reserved for the good, and punishment for the wicked: the former are to go to Yama, to wander amid delightful paths, under the shade of fragrant trees, between streams covered with the lotos, and unceasingly have flowers showered down upon them. The air will resound with the hymns of the blessed, and the melodious songs of angels. The way of the wicked, however, is on a narrow, dark path, now over burning sand, now on sharp stones, which cut their feet at every step: they are naked, tormented with thirst, covered with dirt and blood, and have hot ashes and burning coals poured upon them; and, troubled by the most frightful visions, they fill the air with their cries and lamentations.

The religious life of the Hindoos is not more alien from the spirit of the European than their social separation into classes or castes. According to Menu, Brahma created four kinds of men: — first, the Brahmins, who issued from his mouth, to lead and teach mankind; secondly, the Kshatria, or the caste of warriors, from his arms, to defend and protect them; thirdly, the Vaisya, or caste

of merchants, from his breast, to feed and to preserve them; and, fourthly, the Shoodras, from his feet, to serve and obey the others.

The Brahmin is the first of all created beings. The world, and all that is in it, belongs to him; by him all other mortals enjoy their life, because his curse can destroy kings; therefore, a Brahmin is to be treated with more respect than a king. His life and property are secured by the strictest laws in this world, and threats of the most dreadful punishments in the next. His youth must be passed in self-denial and chastisements, and devoted exclusively to the study of the Vedas: obedient, and serving his teacher, he is to beg his subsistence from door to door. In the second period of his life, we find him surrounded by his family and his children, performing the usual duties of a Brahmin, in reading and teaching the Vedas, sacrificing and praying, giving and receiving alms. He is not, however, permitted to accept any services; he is to renounce all the pleasures of life, such as music, singing, dancing, play, &c., and to shun worldly honours and enjoyments like poison. Even his external appearance and his dress are strictly prescribed. He is commanded to appear frank and modest, pure and chaste, without passion; his hair and beard cut, and his person cleanly, with a staff and the Vedas in his hand, and bright gold rings in his ears. If he has read the sacred books, brought up his son, and performed the holy sacrifices, he is allowed to confide every thing to his son, and to live in his house, as arbitrator. His

third period of life is the most laborious. Clothed with the skin of a black antelope, or with leaves, with his hair hanging down, and his nails suffered to grow very long, he is to sleep out of doors, on the bare ground, without fire, to live only on fruits and roots, but to perform all religious duties with the greatest scrupulosity. Lastly, he concludes his life in self-contemplation, and, in meditations on his God, he is to breathe out his spirit, as the bird flies into the open air from the branch upon the tree.

The Kshatria or caste of warriors, though below that of the Brahmins, is held in high honour, because the latter live and act under their protection, and, as Menu says, the weal of the world depends upon their union. Many princes, and most of the ministers, belong to this caste, whose business it is to defend the people, to give alms, to offer sacrifices, and to refrain from sensual enjoyments.

The Vaisyas, notwithstanding their inferior position, enjoy the privilege of being hospitably entertained by the Brahmins: their business is to keep the flocks, to carry on trade, to lend money on interest, and to till the ground. The duty of the Shoodras is to serve, first, the Brahmins, and then the other two classes; but a Brahmin must never touch food that has been prepared by a Shoodra. If a Shoodra insults a Hindoo of the higher caste, his tongue is to be slit; if he sits down on the same seat with a Brahmin, the latter is to chastise him; and if he attempts to instruct him in religious duties, boiling oil is to be poured into his

mouth and ears. But this slavish relation of the Shoodras to the Brahmins and higher castes, is no longer so severe: he offers his services to whomsoever he will, is protected by law against their tyranny, and is often in possession of property. Upon the whole, the castes are no longer so strictly separated, and more especially so in camp, where a Brahmin, serving in the army, has intercourse with the Shoodra, in a manner which he would avoid in ordinary life.

Among a people entertaining such religious and social principles, it must be difficult for the English to introduce Christianity and European learning: the former makes but comparatively slow progress, through the labours of the missionaries, while the latter daily gains ground, and promotes the Christian spirit and manners. Though it is only within the last twenty years that the British government has begun to provide for the establishment of schools and popular instruction, yet much has been effected within this short period. Deeply impressed with the vast importance of the subject, the government has prosecuted the undertaking on a truly noble scale, and with an energy and zeal commensurate with its end. The Directors of the East India Company as far back as 1824, in a dispatch to India, said, "We wish that you may be entirely penetrated with our zeal, with which we desire the education and training of the natives of India to be promoted, and rest assured that we are ready to make considerable sacrifices for this object."

There were two systems of instruction in India. In the presidency of Bengal the English language was chiefly used in teaching, and in that of Bombay the language of the natives. The first system was much censured; but when we consider that there are various dialects in India, that the languages of the country are by no means sufficient to teach the subjects of instruction in a lucid manner, and conformably with the present state of learning, and that the English literature is so rich in all that is good and useful, we might feel disposed to give the preference to the system adopted in Bengal; but it has been modified, and the vernaculars are now attended to.

In the presidency of Bombay, the Elphinstone institution, founded in the year 1837, and so called in honour of the Governor, Mountstuart Elphinstone, is the principal establishment for the instruction of the natives. It consists of two divisions, one for the English, and the other for the native language. The former is subdivided into the upper and lower school; in the first of these mathematics, natural philosophy, mechanics, chemistry, political economy, geography and history, are taught, and, according to the report of 1842, there were 30 scholars in this division: the lower school was attended by 587 boys. There are besides, several schools belonging to this institution, in which instruction is given in the native language, and in which there are 719 boys.

The government has likewise established English

schools in the following places: at Poonah, where there were 81 boys, and where 61 young people had already been prepared for various offices in the country; in Tannah 58 boys, and in Surat 35 were under instruction. The English school at Panwell was dissolved on the report of the Board in 1842. Lastly, there is at Poonah a Sanscrit gymnasium, in which 85 students are educated gratis, and 68 pay the fees.

In connection with these superior institutions are the schools of the natives in the district, under the superintendence of the Board. They are such as aim chiefly at influencing the civilisation of the people, and therefore confine themselves to the simplest elements of instruction. To the first division belong those in the collectorates of Poonah, Ahmednuggur, Sholapoor, and Candeish.

In the collectorate of Poonah are 19 schools, which are attended by 1257 boys; in that of Ahmednuggur there are 16 schools, with 1243 scholars; in Sholapoor, 4 Marattee and 6 Canarese schools, with 250 boys; and in Candeish there are two Mahrattee schools, with 80 boys. The state of the schools in these last two collectorates is reported as being much neglected.

The second division is formed of the collectorates of Surat, Ahmedabad, Kaira, and Tannah. The collectorate of Surat contains 13 schools, with 1142 scholars; Ahmedabad 6 schools, with 414 scholars; Kaira 7 schools, with 456 boys; and, in the northern Concan and the collectorate of Tannah, there are only Mahratta schools, 10 in number, which are

attended by 661 children, between the ages of five and 15. The third division consists of the southern Concan and the southern Mahratta country. In the collectorate of Ratnagherry, there are 9 schools, with 782 boys, the establishment of four new schools, has been granted.

The variety of dialects in the southern Mahratta country renders instruction very difficult there. Mysore is the seat of the Canarese language in its original purity; but in the district adjoining that territory the language becomes corrupt and almost unintelligible, by the mixture with Telinghee in the east, Mahrattee in the north, Malabar in the west, and Dravid in the south. Now, as in the collectorates of Darwar and Belgaum, Canarese is the language of the natives, and at present employed for the communication between the government and the people, (though Mahratta was formerly made use of for this purpose, and is still used in some of the Jaghires,) the council of education at Bombay has decided that the Mahrattee language shall be entirely excluded in the Canarese schools: in the same manner as in the schools of the Deccan, instruction is imparted only in the Mahrattee, and in Guzerat in the Guzerat dialect. In the collectorate of Darwar there are two Mahrattee and five Canarese schools, which are attended by 531 boys. In Belgaum there are 18 Canarese schools, and one Mahrattee school in the little town of Khanpoor, in which there are 669 scholars.

According to this account the presidency of Bombay numbers 120 schools for natives, in which 7750

boys are instructed. The Council of Education has caused a census to be taken, as far as possible, of the number of boys fit to attend school, from which it appears, that of 100 boys above five years of age, about 18 on an average enjoy public instruction.

In the presidency of Madras, the only institution for superior branches of education is the university, founded in 1841. It consists of a higher or academic, and a preparatory school: the academic department is intended to comprehend a medical and an engineer school. Children of natives of all castes are admitted into this institution, and receive instruction seven hours every day. The fee for the high school is four rupees, and for the preparatory school two rupees per month. According to the last report, the first was attended by 100 young people, and the latter by 38. The Board does not deem it advisable to give any admission gratis, because in that case poor children would, for the most part, make use of it, who, after attaining some knowledge, and before they had completely finished their education, would be compelled to leave the institution. The Board also complains that the results and practical importance of education are not better understood and appreciated by the natives, even among the superior classes.

Since the year 1823 a general committee, consisting of 17 members, has been at the head of all establishments for education in the presidency of Bengal. The secretary of the government is, *ex officio*, a member of this committee. Two natives

are annually chosen from the Council of Administration of the Hindoo college, and the other members are elected from the higher classes of European functionaries at Calcutta. The secretary, alone, has a salary of 500 rupees a month. The general committee is a superintending and controlling board: every member has a right to make proposals, on which the majority decide. Sub-committees, consisting of three members, are formed from it, and have the care of the finances, the choice of books and instruments, and the appointment of teachers, subject to the approval of the general committee.

The general committee, in its report to Lord Auckland in the year 1835, states, that it is endeavouring to extend, to confirm, and to improve, the basis of the system, and that it contemplates, as soon as there are sufficient means, "to establish in every village of the country a school, where instruction shall be given in the native language." When a school has been found to answer in the principal stations, the committee will form a college, and take care that the professors and teachers shall reside in the vicinity of their respective spheres of action; for which purpose it is intended to build houses for their accommodation rent free. In every college there shall be a professor of mathematics, of natural philosophy, and of law: "but this branch of knowledge," remarks the committee, "has to encounter great difficulties from the number of conflicting systems of law, and their composition in so many different languages; we hope,

however, that the law commission will shortly furnish us with a succinct and sufficiently comprehensive work on Anglo-Indian law, in the English and native languages." This being accomplished, every thing would be done to form practical officers for the administration of justice and finance, so that every Zillah, and every civil tribunal, shall have the assistance of one or two.

With a view of promoting English writing and literature, an edition of a selection of the best English authors, both in poetry and prose, was set on foot. Besides this, every institution contains a library, for which the Rajah Bejai Govind Singh alone gave 20,000 rupees, and private persons made considerable presents in books. In order, however, that the native languages might not be neglected, while the study of the English was being pursued, the council caused translations of the best English works to be made. The Governor-General also declared that the diffusion of European literature and learning among the natives was to be kept in view as the principal object, without, however, interfering with the instruction in the languages of India. It was, therefore, the special object of the committee to educate schoolmasters and translators, and to give such a direction to the seminaries, that the young men might be employed in the departments of justice and finance. This desirable object was to be promoted by scholarships and prizes of books, medals, and money, which were to be bestowed upon the best scholars in every branch of learning.

In the year 1835, we find the following seminaries already established: In Calcutta, an Anglo-Hindoo college, a Mahometan, and a Sanscrit college; in Benares, an English seminary, and a Sanscrit college; in Delhi, an English and an Oriental college, and schools at Maulmain, Hooghly, Moorshedabad, Bhaugulpoor, Saugor, Allahabad, and Agra. In the same year the following were established: A medical college at Calcutta, and seminaries at Pooree, Gawahatee, Dacca, Patna, Ghazipoor, Meerut, Rajshahee, Jubbulpoor, Hooshungabad, Furruckabad, Bareilly, and Ajmeer. Each of these twenty-seven institutions were under the special superintendence of a committee of Europeans and natives, chosen from among the inhabitants of the district in which the school was situated.

In these schools were 3398 pupils, among whom were 1881 Hindoos, and 595 Mahometans, educated, maintained at an expense of 25,427*l.* 6*s.* 6*d.* Of these 1818 learned English, 218 Arabic, 473 Sanscrit, 376 Persian, and 40 Mahrattee. If I observe that this small number of scholars, from a population of 73,000,000, is only one pupil out of 18,250 inhabitants, it must not be forgotten that three times the number of children are instructed in other establishments. Experience, however, had already shown at that time that the scholarships, and the grants of school-books free of expense, did not promote the intended object. The committee, therefore, proposed, that every boy should provide himself with books; and the plan had so far a good effect, that, in the

same year, we find at Maulmain 106 scholars, among whom there were 48 Burmese, and 16 Chinese. At Meerut the seminary increased in eight months from 19 to 112 scholars; and at Dacca, where, at the opening of the school, so many children came, that it was necessary to hire another house for them, a native made a present of 1000 rupees*; and a collection made among the natives and Europeans amounted to 5000 rupees. In the Oriental college at Delhi there were in that year 197 scholars, of whom 61 boys, divided into nine classes, belonged to the Arabic division: 80 boys, in eleven classes, were instructed in Persian; and 56, in nine classes, in Sanscrit. The directors of this institution, in their report, mention a scholar who did great honour to the establishment, and who had thoroughly studied the chief works on the principles of Mahometan Jurisprudence; on Mahometan law; on natural philosophy; on ethics, logic, and on rhetoric.

* The following fact, communicated by the Rev. J. Weitbrecht, gives a pleasing view of the interest manifested by another native in the education of youth:—

"I requested the Rajah of Burdwan for some assistance in building an English school in that town. To my surprise he presented me with two bank notes, amounting to 1500 rupees (150*l.* sterling). The same wealthy individual once attended an examination of our orphan and infant schools, and was agreeably surprised in hearing the little boys and girls sing and repeat portions of Bible history from the prints suspended round the school-room; for he, with many of his deluded countrymen, had the idea that females are unfit for, and incapable of, intellectual and moral improvement."— *Translator's note.*

The result of education on the mind and sentiments in Bengal will be most clearly shown by some extracts from the best essays of scholars produced on their examination in the presence of their teachers. In the Hindoo College at Calcutta, "The Art of Printing" was given as a subject, and the prize was adjudged to Kylas Chander Datt, a scholar of the first class, seventeen years of age. He expresses himself in the following terms: —

"To preserve from oblivion the religious ceremonies, laws, and renowned actions of sages and heroes, mankind, in the primitive ages of the world, had recourse to metre. The simple and crude laws of the early inhabitants of ancient Greece were set to music, and chanted in fairs and other public places, in times of festivity and merriment. But experience taught our barbarian ancestors that oral tradition could hardly be credited after the lapse of a few centuries. So many and so extravagant were the errors, that crept into unrecorded but genuine history, that a more lasting monument of their exploits was deemed requisite. Amongst the variety of objects with which men are surrounded, it is natural that those should be selected, which are, comparatively speaking, of an imperishable nature. The decrees of Solon, the laws of the twelve tables, contracts, wills, epitaphs, treaties, and conventions, were all engraved on stone, metal, or wood. Before the invention of the Divine Art of Printing, as it has been emphatically called, men were absorbed in the grossest super-

stition. Alfred and Charlemagne, by erecting schools and endowing monasteries, had shed only a temporary lustre over the intellectual horizon of Europe. The monks being the only instructors of youth, the communication of knowledge was very slow and imperfect. Incredible legends, unedifying homilies, and trite expositions of the Scripture, were the only learning at that dark period. The contracted ideas of the monks, their outward austerity, their religious opinions, and their depraved morals, rendered the communication of knowledge in their hands utterly unfit. Science degenerated into barbarous sophistry, and genius remained mute and inglorious in the fervour of theological controversy.

"Printing was invented in the middle of the fifteenth century, and in the course of a hundred years attained its noonday splendour. This wonderful invention was at first of a rude and simple nature, consisting of whole pages carved on blocks of wood or marble. The formation of movable type was a grand step towards its present improved state. The clergy, finding it inimical to their interests, became its inveterate foes. They attributed its origin to the prince of darkness; the thunders of the Vatican were directed against it; it was called the great dragon, the antichrist foretold in sacred history. But still it flourished. It soared with unwearied wings far above the artillery of malignant monks. Ere a century expired, Europe saw the embers of learning in a blaze, saw the expiring lamp relumed, witnessed

the decay of popery, of abject despotism, and a material change in the habits and opinions of mankind. In short, the invention of printing made a complete revolution in the human mind. Happy is it for mankind that it has withstood all the artifices and hostility of its selfish opponents. Had it been strangled at the very moment of its existence, had some dreadful fatality, some unaccountable intrigue checked its growth, in what a state would the world have been now!

"The world has been filled with such an infinite number of idle books, tending to increase the love of pleasure, of dissipation, and of vice, such trashy articles have gone abroad, amongst which can be numbered the present essay, that instead of instructing, they distract the attention of mankind; such heresies have been propagated, such private scandal has been published, that we cannot but lament that with so glorious an invention there should have been wedded such injurious consequences. But the advantages far outweigh the disadvantages. What though there has been an infinite number of worthless publications? What though there has been a partial perversion of morals and primitive piety, what though there have been wanton innovations to gratify the avarice, the vanity, or the misanthropy, of hungry, foolish, and wicked men! The extensive general beneficial effects on morality and religion will endear it to the latest posterity! The evils will pass away in the triumph of time; of civilisation over barbarism, of truth over falsehood. Three centuries only have elapsed

since the invention, and behold the mighty consequences. Is it possible that from a commencement so feeble, there has gone forth a progress so steady, an expansion so gigantic, a benefit so glorious? During the middle ages, the universities, the monasteries, and the libraries only of the great, contained books. But now behold the splendid saloons of the lords of hundreds of manors in England, and the hut of the poor cultivator of one acre of ground, and tell me whether or not you will find in both the works of Scott and Lardner. The invention of printing, then, may be deemed the most glorious in the annals of mankind. May angels continue to hover over its safety, and may that God in whose hands are the issues of all things, perpetuate to us the inestimable boon, which, through the agency of some obscure men of Germany, he has bestowed, and continue to render it the happy instrument of exposing the enormities of kings, of the heinousness of private individuals, of the diffusion of knowledge, and the increase of civilisation!"

In the College at Delhi, "The Advantages of Education" was given as a subject, and the prize adjudged to Umed Singh, a youth who had been only three years and four months in the school. He says,—

"Education is the art of cultivating the mind, and of rectifying the affections and dispositions of the heart. It stores the mind with the knowledge of a great many arts and sciences, and fills the heart with a due sense of what we owe to God and man.

"When we look at our own country, how can we avoid being touched with a sensation of regret and pity. While other nations provide foreign countries with innumerable useful things, the inhabitants of India are unable to supply their own wants. It is universally acknowledged, that necessity is the mother of invention, but the poor Indians are proper examples for the reverse. They do not exert their minds to produce something that is useful, nor stir their hands to make something which they stand in need of. They rather squander their time in play than devote it to study, and starve in want rather than be useful. Here we see a great many native gentlemen of noble families reduced to the brink of starvation, and yet they never exert their bodily or mental powers. But let me ask you, can these miseries be imputed to their idleness? no, their idleness proceeds from the want of a good education. Had they been taught to know the advantages of industry, had education excluded from their minds the blind and superstitious belief of predestination, and taught them to consider the value of that time which might have produced a very noble equivalent, had it not been thrown away, I am certain they would not be so despicable a body of men. I cannot conclude this essay without observing, that a man without education is but a mere animated being, or (if I may say) a living stone cut into a human figure: he appears as a man, but in reality is only a few steps above the brute creation in the scale of existence. He can do good neither to himself nor to the society

he lives in. He can neither be religious nor virtuous. He may, perhaps, be possessed of some brilliant endowments of nature, but they are like pearls lying hid at the bottom of the sea, which it is not in his power to fetch out and make them shine with proper lustre."

In the year 1836 we find already 30 institutions for the education of youth, attended by 3298 Hindoos, 670 Mahometans, and 198 Christians, of whom 3511 received instruction in English, 381 in Sanscrit, 256 in Arabic, and 358 in Persian, at the total expense of 35,519*l.* 11*s.* The committee insisted, that every boy, who at all possessed the power, should procure his own school books, because by this means many useful books came into the hands of the people, and the regular attendance at school was promoted. A great obstacle to instruction was found in the many holydays of the natives; so that a schoolmaster at Ajmeer complained that there had been twenty-one holydays in two months. The deficiency in able teachers was sought to be remedied by enlarging the classes in which teachers were trained; but one great drawback was occasioned by the circumstance that many children left school before their education was completed, because the parents wanted their assistance.

The committee were also much to be commended for the care evinced in the improvement of the physical powers of the pupils, by giving instruction in gymnastic exercises, and by providing that the younger children should not sit in the school so long as the elder.

In the year 1837, we find 38 institutions, in which there were 170 teachers and 5196 scholars. At that time the expense of one scholar in the Arabic school at Calcutta, per month, was 15 rupees, 9 annas, and 7 pice; in the Sanscrit college, 11 rupees, 2 annas, and 1 pice; in the colleges at Delhi and Agra, between 8 and 9 rupees; but in the schools at Allahabad, only 1 rupee, 8 annas, per month.

In the following year, there were in the presidency of Bengal seven colleges and 33 schools, in which 100 professors and teachers, and 115 Pundits (teachers of Hindoo law) and Moulavies (teachers of Mahometan law) were engaged. They were attended by 5727 scholars, and cost 38,179*l.* 11*s.* The subjects taught in the colleges were, mathematics, book-keeping, engineering, architecture, drawing, surveying, mechanics, ethics, natural philosophy, chemistry, jurisprudence, technology, history, geography, and poetry; in the preparatory schools, reading, writing, grammar, geography, and the first rules of arithmetic, were taught in the English and native languages. The desire of being instructed in English became so predominant in consequence of the situation which the best scholars obtained in the service of the state, and of private persons (thus in only one year forty scholars of the College of Delhi obtained situations), that Persian and Arabic were quite neglected. In the province of Assam, as ardent a thirst for knowledge was manifested as there was in Europe in those ages when learning revived. Yet out of 100

children of an age to go to school in Moorshedabad, only 8 came; in Burdwan 16; in Behar five; in Tirhoot only 2; and in Arracan many of the inhabitants considered education as a mark of slavery.

In the year 1838, there were forty-four schools and colleges in the following places: in Bengal, at Calcutta, the Hindoo-Sanscrit Medical College *, and the Madressa; at Hooghly, the College of Mahomet Mohsin, a branch school, and a school for young children; likewise schools in Seedapoor, Tribanny, Umerpoor, Jessore, Dacca, Comillah, Chittagong, Dinajpoor, Bancurah, and Bauleah; in Orissa, at Cuttack and Midnapoor; in Assam, at Gowahatty; in Arracan, at Akyab and Ramree; in Behar, at Patna; two schools at Bhaugulpoor, Arrah, Chaprah, and Maulmain; in the district of Allahabad, at Benares a college and a seminary; schools at Ghazipoor, Allahabad, Saugor, Jubbulpoor, Hossingabad, Azimghur, and Gorruckpoor; in the north-western provinces, a college at Agra, a college and institution at Delhi, also schools at Bareilly, Meerut, Furruckabad, and Ajmeer. In these establishments there were 6550 scholars, viz. 4952 Hindoos, 1400 Mussulmans, and 198 Christians. The expense was 38,179*l.* of which only a little more than 24,000*l.* sterling fell to the provinces of Bengal and Agra, which alone have a nett revenue of nine and a half millions sterling.

* Dr. Goodeve and Mr. Frederick Mount have especially exerted themselves to promote and improve this institution, which is already placed on an equality with the better class of medical colleges in Europe.

It appears from the report of the committee to the Governor-General, that the boys were beginning to attend school at an earlier age, yet, notwithstanding every effort, the higher and middle classes manifested less interest in education; and it appeared extremely important to form a respectable class among the natives, acquainted with the English and native languages, who might have a favourable influence over their less educated fellow-countrymen. In drawing up a uniform plan of instruction, it was intended to take care that the master should teach well, and not too much, and that he should influence the minds of his scholars, as well as promote their intellectual advancement; and corporal punishments were prohibited, but rewards were to be given, as well for moral rectitude as for improvement in learning. During the last year of their stay in the colleges, the scholars were to be chiefly instructed in practical subjects which are of the most frequent occurrence in India. It was found difficult to retain many pupils of the higher classes, because they left the colleges as soon as they thought themselves capable of filling some small situation under the government or in the service of private persons. To remedy this inconvenience, a trifling gratuity was given to the best scholars of the lower classes; and those scholars in the colleges who most distinguished themselves by their diligence received every year, after the examination, a gold medal, and those in the schools, a silver medal. The general committee was likewise careful for the erection of convenient schoolhouses, with airy apartments and shady play-

grounds; and to every superior institution a museum of natural history and a model room were to be attached.

In the years 1840 to 1842, there were seven colleges and 33 schools under the superintendence of the general committee, which cost 56,843*l.* In the Medical College at Calcutta, the monthly expense for each scholar, in the years 1840 and 1843, was respectively* 58¾ and 51 rupees; in the Hindoo College, 9 rupees, 2 annas, and 6 pice; in the Sanscrit college, 11 rupees, 15 annas, and 7 pice; but in several of the lower schools, not quite 2 rupees. The total number of boys in all the schools was 7391; viz. 5435 Hindoos, 1507 Mussulmans, 240 Christians, and 209 of different sects, who were instructed by 87 head masters, among whom were two professors of the university of Cambridge, and 233 under masters.

In the year 1843, there were 10 colleges and 41 schools, which were attended by 8609 scholars. If we add to this number the 900 scholars of the General Assembly's institution at Calcutta, we have only one scholar for about 10,000 inhabitants; on which, however, it must be observed, that the female sex receive no education in India. If we adopt the estimate of Mr. Adams for some districts, as applicable to the whole presidency, we shall have for every 100 boys, above five years of age, 15½ who receive instruction in the schools.

* In the Report it was 73 rs. 10 an. 4 pice per head, but this was to the exclusion of the lower school; the students of which should have been brought in to diminish the average cost.

To this statistical view, I will add a few observations which occurred to me on my visit to several of these institutions. It has unfortunately hitherto been very apparent that most of the boys attend the colleges and schools only in the prospect of obtaining a situation, and that the majority belong to the lower classes; for, with the exception of Calcutta, people of rank and fortune do not send their children to school.* Scholars who have raised themselves above the general mass by their intelligence and virtue stand alone, and abandoned in their own families and in society; and they feel themselves unhappy and discontented if their hopes are not realised.

On the foundation of the Medical College at Calcutta, Dwarkanath instituted an annual prize of 2000 rupees, for three years, for the best scholar, and expressed himself, in a letter, as follows:—"My own experience has taught me that no motive is

* In the Protestant Missions in Bengal, before alluded to, Mr. Weitbrecht says,—

"We have just heard the gratifying news that a wealthy Brahmin, in the city of Benares, has lately given up his son into the hands of one of our missionaries, with these remarkable words: "I feel convinced, sir, after reading your holy Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts, but here is my son; take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of 10,000 rupees (1000*l.*) into the hands of the missionary, to defray the expense of his son's education. This event is a new era in the history of our North Indian missions; the effect of it will be incalculable upon the minds of the Hindoos at Benares; a greater blow has never been inflicted upon the stronghold of idolatry."— *Translator's note.*

more powerful with the natives than pecuniary rewards, and I am convinced that the difficulties will vanish in proportion as young men are encouraged in this manner." This frank and sincere acknowledgment clearly intimates the motive which induces many parents to send their children to school; but, on the other hand, it is not to be denied, that occasionally a thirst for knowledge and a desire of improvement lead the youth to school. Thus, in the Hindoo College at Calcutta, I met with the only son of distinguished and wealthy parents, of Assam, who by his ardour for improvement, and his good moral conduct, was honourably distinguished among his collegiates. Two scholars, in the Hindoo College at Hooghly, had likewise devoted all their energies to the study of astronomy, and, from their own scanty means, had themselves made the requisite instruments for observing the stars; with small magnifying powers, indeed, but answering the purpose.

Boys of all ages, above seven, and of every religion and caste, from the highest Brahmin to the lowest Shoodra, are found in these schools. The scholars themselves make no distinction whatever on this account, though, in order to avoid giving offence, there is a regulation that if the parents or children of the higher caste should insist upon it, a child belonging to the lowest caste must be removed from the institution; but such a case has never occurred. Only in children of the highest caste of the Brahmins a partial separation is made when they take their meals, which are brought to

them by servants of their own caste. These boys then retire to a place appropriated to them, where they sit down apart from their fellow-scholars. In other respects, they live together in a familiar and friendly manner, both in and out of school. Almost all the scholars of the higher classes are married, but it is seldom that one of them lives with his wife, who as yet is betrothed to him. Most of them are too young; in fact, they are sometimes mere children, and they seldom form a household establishment till they have obtained a situation.

A very striking fact among the boys, especially the children of Hindoos, is their quick comprehension, their intellectual activity, and their love of European learning, especially metaphysics and the belles-lettres. Of ten children of the higher classes, you will find nine who are fond of poetry, and have made themselves familiar with the best poets of England. With this passion for poetry, however, they find it difficult to make verses, though they are inexhaustible in ideas for poetical subjects. In the other branches of learning, particularly mathematics, history, and geography, I find as much knowledge among the scholars of the first class as among our first class at the Gymnasia.

It rejoiced my heart, and surprised me not a little, when to my question, "In what country is the education of the people the most advanced?" I was answered, "In Prussia;" with a tolerably correct statement of the method pursued. These youths comprehend, with far greater facility than

our young men, propositions and metaphysical theories: they are persevering and indefatigable, and grieve much when their attendance at school is interrupted or forbidden them. When I visited Mohamed Mohsin's College, at Hooghly, the scholars of the higher class had presented a petition against the numerous holydays, but at the same time requested the removal of a teacher, whom they declared to be incompetent. This little conspiracy was of course strictly inquired into, and the instigators were to be removed from the College. In all the schools which I visited, the boys of all classes unhesitatingly expressed their satisfaction at remaining in the school till six o'clock in the afternoon.

Though it cannot be doubted that there are boys of remarkable talent among the scholars, it is equally true, that no men of distinguished eminence have arisen among them. They appear like tropical plants, which rapidly arrive at maturity: they attain their physical and intellectual perfection too prematurely to be vigorous and durable: they are tall and slender, but their nerves and muscles are weak, and they have no stamina. It is evident, that among them brilliant schoolboys seldom enter into life as eminent men; and it is to be feared, that the mind of the Bengalese will never acquire any very great depth, or be endowed with much activity. The few exceptions, among whom Rammohun Roy cannot be wholly excluded, are distinguished only as Hindoos, and would never have been considered great men in our own country.

This indolence and apathy which comes over them with manhood, and which must be mainly attributed to the climate, is the melancholy cause why so many of the young men, when they enter upon active life, become indolent, vain Baboos, whose whole efforts are directed to the acquisition of money; for a very small number only pursue their studies after leaving school. Some of them obtain situations under government, as deputy collectors with a salary of from 150 to 400 rupees per month; others become teachers, merchants, clerks in great commercial houses, or secretaries to private wealthy individuals, with monthly salaries from 200 to 600 rupees. In general, he who has obtained an office and dignity has not only to provide for his parents, but is also expected to maintain the whole family. This circumstance was very characteristically indicated by an exceedingly hopeful boy, in the Hindoo College at Calcutta, who, on my asking him who his parents were, and how they maintained themselves, replied, "My father sits at home, and does nothing; but I have a brother in office."

A very important question is, What influence has education produced on the religious sentiments of the Indians? It has hitherto appeared that the young people grow up as Deists, and, in some cases, have even converted their parents and relations to deism; yet, with very few exceptions, neither they nor their families have neglected the religious usages of their ancestors. Their adherence to them, and their great respect for them, seem

to be an innate custom, from which they cannot wean themselves, though they profess their disbelief in them; and prefer the Christian religion. The case is otherwise with the scholars of the General Assembly Institution, which is founded on the principals of the Scotch church, and has for its object not only the propagation of learning, but also of Christianity.* Nine hundred boys are now

* Captain Von Orlich appears not to have seen, or to have received any authentic information respecting the numerous missionary schools in India, or he would certainly have noticed them, as well as the admirable Scotch school under the care of Dr. Duff. He would then, perhaps, have been inclined to entertain more favourable opinions of the progress of Christianity in India. However, to complete in some measure the interesting detail on education which he has given, we add a summary of the schools under the Church Missionary Society up to April, 1844.

CALCUTTA AND NORTH INDIA MISSION.

Commenced 1816.

Mission Establishment.

24 European missionaries.
1 Indo-British missionary.
1 European catechist and schoolmaster.
10 Indo-British catechists and schoolmasters.
117 Native catechists and teachers of all classes.
2 Indo-British schoolmistresses.
4 Native schoolmistresses.

Summary of the Calcutta North Indian Mission.

Stations	10
Communicants	644
Attendants on public worship	2180
Seminaries	8
Seminarists	204
Schools	45

instructed in this institution, which was founded only in 1830, and is maintained by the benevolence .

Scholars :	
Boys	2155
Girls	265
Youths and adults	373
Sexes not distinguished	40
	2833

Madras and South India Mission.

Commenced in 1814.

Mission Establishment.

1 Clerical secretary.
19 European missionaries.
1 Indo-British missionary.
3 Native missionaries.
7 European catechists and schoolmasters.
1 Indo-British catechist.
382 Native catechists and teachers of all classes.

Summary of the Madras and South India Mission.

Stations	13
Communicants	2103
Attendants on public worship	13995
Seminaries	3
Seminarists	99
Schools	194
Scholars :	
Boys	4376
Girls	1081
	5457

Bombay and Western India Mission.

Commenced 1820.

Mission Establishment.

6 European missionaries.

of the Scotch church, and of private persons. It consists of a school department, and of a college;

1 European catechist and schoolmaster.
20 Country-born and native schoolmasters.

Summary of the Bombay and Western India Mission.

Stations		2
Communicants at Bombay		3
Schools		20
Scholars:		
Boys	882	
Girls	2	
	884	

HIMALAYA MISSION.

Commenced 1844.

Missionary Establishment.

1 European missionary.
1 European catechist.

Summary of the Himalaya Mission.

Stations	1
Schools	1
Scholars—boys	18

CEYLON MISSION.

Commenced 1818.

Mission Establishment.

9 European missionaries.
2 Native missionaries.
1 European lay-agent.
104 Native catechists and teachers of all classes.
18 Native schoolmistresses.

Summary of the Ceylon Mission.

Stations	4
Communicants	182

the first has seventeen classes: in the latter, the course of education occupies four years. I here heard from the lips of the scholars, how they estimated the Christian religion above all others in the world, and considered Hindooism as idolatry. At an examination, the following subject was proposed, "The Comparison of Christianity and Hindooism," which was answered by one of the pupils in the following manner: —

"The theology of the Hindoos recognises in

Attendants on public worship	-	-	3870
Seminaries	-	-	3
Seminarists	-	-	65
Schools	-	-	82
Scholars:			
Boys	2110		
Girls	601		
	2711		

—*Report of the Church Missionary Society*, 1844.

With respect to the probable effect of the preaching of the Gospel in India, the following remarks by the Rev. J. Weitbrecht will be found interesting and encouraging: —

"I do not calculate the result of the labours in Bengal so much by the number of those we have baptized, as by the moral impression which Christian truth has produced among the people. It is true, that of three or four thousand who have heard the preaching of the Gospel, only a few comparatively have been converted to Christianity; but most of those young men have carried home with them a clear knowledge of the mos important doctrines of Christianity, and have thereby obtained a decided conviction in their own minds that our religion contains sound and saving truth, and that the very groundwork of Hindooism is made up of lies and falsehood; that the one darkens and deteriorates, while the other improves and sanctifies the heart." — *Translator's note.*

theory, as its supreme God, a being without attributes or moral feeling, who is neither our Creator, Preserver, nor Governor. In fact, this theology is supernatural absurdity. According to this, man must leave the world, go into the jungles, and become an inactive being, no better than a stone. If every one were to act in this manner, no children would be born, and the world would be destroyed. How can we compare it with Christianity? Christianity raises man to his proper dignity—to glory: purifies his moral nature, and, instead of obliterating the properties of man, sanctifies and purifies them; in a word, converts an immoral, weak, sinful world into a paradise, animated by enlightened, purified, and sanctified human beings, who live together in endless and undying love in joy and happiness. Popular Hindooism is the mother of ignorance, of superstition, of vice, impiety, and misery: it is the grossest idolatry. Neither this nor the former can be compared with Christianity."

Dr. Duff, who conducts this institution with indefatigable zeal, and with rare devotedness and self-sacrifice, had the gratification, some years ago, of seeing two of his scholars of their own accord, and against the will of their parents and relations, publicly embrace the Christian religion. But as soon as the news was spread among the people, most of the parents kept their children from school. So great, however, was the desire for knowledge and instruction, that Dr. Duff had the pleasure of soon seeing the number of his scholars

complete again; and not only the sons of inferior castes and poor parents, but even those of Brahmins and rich persons, desire to hear the word of the Lord. A Hindoo scholar of the first class concluded his essay on the Influence of sound general Knowledge upon Hindooism with the following words:—

"The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But, alas! alas! our countrymen are still asleep—still sleeping the sleep of death. Rise up, ye sons of India, arise, see the glory of the Sun of Righteousness; Beauty is around you; life blooms before you! why, why will ye sleep the sleep of death? And shall we who have drunk in that beauty—we who have seen that life—shall we not awake our poor countrymen? Come what may, ours will be the part, the happy part, of arousing from slumber, slumbering India."

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